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THE

NEW-JERUSALEM MAGAZINE.

Vol. VIII. DECEMBER, 1884. No. 12.

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"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

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No. 169 TREMONT STREET, BOSTON.

The New-Jerusalem Magazine for 1885.

In entering upon the ninth volume of its new series and the fifty-third of the whole series, it is hoped that the Magazine will be improved in some respects. No change is proposed in its editorial management, which will continue in the hands of the Rev. Theodore F. Wright; but he will have the coöperation of the Rev. Messrs. Frank Sewall and Edwin Gould, recently editors of the *New-Church Review*, and the corps of writers from all sections of the country, who have contributed to the last volume, will continue their valued services.

It is hoped the Magazine will attain in a greater degree than heretofore the character of a *review* by regularly presenting discussions of the most important religious thought and literature.

The department of "Swedenborg Studies" will be maintained, and will be filled with such interesting material as the editor and others may collect from this delightful study.

The "Book Notices" will be somewhat lessened in number in order to give greater fulness to criticisms of books lying strictly within the field of such a publication.

Under the head of "The New Church" will be discussed with perfect freedom the work and wants of our larger and smaller bodies, and of their individual members. The editor desires to make this department free from sectionalism or personal feeling and worthy of its high title.

The closing pages will be devoted as before to "The Religous World," a subject in which every reader of the Magazine is supposed to take a hearty interest. Under this head it is the editor's purpose by a larger use of foreign publications, to include matter of more solid value, including the results of Biblical research and explanation.

Published with sole view to the use to be performed by its circulation among our own people and those not outwardly connected with us, and in the reading-rooms of theological seminaries and public libraries, the Magazine appeals to the interest of New-Churchmen everywhere in propagating a knowledge of new truth in its bearing upon questions of the day and upon the religious life. The publishers do not expect to make any profit from such a publication, but, in their efforts to improve it for the sake of its usefulness by every means within their power, they feel they have a right to ask the cordial assistance of others, who, by paying the small subscription price of two dollars a year, can encourage those who labor in this cause.

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THE

NEW-JERUSALEM MAGAZINE.

VOL. VIII.—NEW SERIES.—No. 12.

DECEMBER, 1884.

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THE CHURCH AND CIVILIZATION.

As the Alpine traveller, standing on the verge of some lofty summit, up whose sides he has been wearily toiling for several successive hours, turns him about and looks down all the weary way through which he has passed, and rejoices to think that it has all really been gone over and he has gained the top at last; so do we, travellers on the pathway of time, here, near the close of this nineteenth of the Christian ages, cast our mental glance behind us and congratulate ourselves on the glorious eminence to which we have attained, in all that makes men wise and civilized and superior to the beasts that perish, out of the dark, and rude, and barbarous ages through which the race has come. Verily, it is a magnificent prospect! Beyond all contradiction, we who live on the earth to-day and in the midst of our nineteenth-century civilization, have reason to rejoice and count ourselves happy in the enjoyment and realization of all the splendid fruits of knowledge and perfection that have been garnered for our use during the ages of the past! As was on a certain occasion declared of the disciples of old, so may it be said of us, "Other men labored, and ye are entered into their labors."

It would be a needless undertaking, as it is certainly one quite beyond our powers, to dwell at length upon this lofty theme, and endeavor adequately to portray the progress of

the human race from the first awakening of the progressive or scientific spirit down through the long-drawn "corridors of time" to the days in which we are living, to tell of "science moving slowly, creeping on from point to point;" of "knowledge grown from more to more;" of "the thoughts of men" being "widened with the process of the suns." One can scarcely take up a book or newspaper that is not full of the subject, and it is in every one's mouth. The task before us is a different one. We have undertaken to trace the connection between the progress of the Church of God in the world from the beginning, in so far as we have any certain knowledge of that progress, and that of the civilization of the world, or its advancement and perfection in the arts and sciences, as well as in refinement of manners and morals, down to our own time. It is no easy task, and we bespeak the indulgence of our readers if we should seem to come short of their expectations in our execution of it. We can do no more than sketch a hurried outline of the subject, and leave it to those who come after us to fill in the finished picture. We propose to consider it in its natural chronological order, beginning with the primeval or most ancient period, and descending through the ancient or middle times to the Christian, and so down to the present day, and the time of the New Dispensation now begun on this earth.

I. THE MOST ANCIENT OR PRIMEVAL PERIOD.

Our knowledge of the civilization, or external life and manners, of this earliest age of human history on our globe, is derived, like that of the Church at this period, entirely from revelation, especially that given us in the writings of the New Church. And this itself is of the scantiest. Nevertheless, from what is to be gleaned from this source, together with the accounts of the inhabitants of certain of the other planets and earths, whose condition, we are taught, resembles closely that of our earliest progenitors, we may be able to form a tolerably clear idea of the subject. Thus in the account of the inhabitants of the planet Jupiter, we find, besides other statements, the following:—

"They [the spirits from that earth] related that the inhabitants are distinguished into nations, families, and houses, and that they all live apart with their own kindred, and that hence their connections are confined to relatives; likewise, that no one covets another's property, and that it never enters into their minds to desire the possessions of another, still less to obtain them fraudulently, and least of all to extort them by violence. Such violence they consider as a criminal act contrary to human nature, and regard it as horrible. When I would have told them that on this earth there are wars, depredations, and murders, they instantly turned away from me, and expressed an aversion to hear. It was declared to me by the angels that the most ancient people on this earth lived in like manner as the inhabitants of the planet Jupiter, namely, that they were distinguished into nations, families, and houses; that all at that time were content with their own possessions; that it was a thing altogether unknown for one person to enrich himself at the expense of another, or to aspire at dominion from a principle of self-love; and that on this account the ancient times, and especially the most ancient, were more acceptable to the Lord than succeeding times: and such being the state of the world, innocence also then reigned, attended with wisdom; every one did what was good from a principle of good, and what was just from a principle of justice. To do what is good and just with a view to self-advancement, or for the sake of gain, was a thing unknown. At the same time they spake nothing but what was true, and this not so much from a principle of truth as from a principle of good; that is, not from an intellectual principle separate from the will-principle, but from a will-principle joined with the intellectual. Such were the ancient times; wherefore angels could then converse with men, and convey their minds, almost separately from things of the body, into heaven, yea, would conduct them through the heavenly societies, and show them the magnificent and blessed things abounding therein, and likewise communicate to them their happinesses and delights. These times were known also to the ancient writers, and were by them called the Golden and also Saturnian Ages. The superior excellence of those times, as was observed, was owing to this: that men were then distinguished into nations, nations into families, and families into houses, and every house lived apart by itself; and it then never entered any one's mind to invade another's inheritance, and thence

acquire to himself opulence and dominion. Self-love and the love of the world were then far from men's affections; every one rejoiced in his own, and not less in his neighbor's good. But in succeeding times this scene was changed, and totally reversed, when the lust of dominion and of large possessions invaded the mind. Then mankind, for the sake of self-defence, collected themselves into kingdoms and empires; and inasmuch as the laws of charity and of conscience, which were inscribed on hearts, ceased to operate, it became necessary to enact external laws in order to restrain violence, and to secure obedience thereto by temporal rewards and punishments. When the state of the world was thus changed, heaven removed itself from man, and this more and more even to the present time, when the very existence of heaven and hell is unknown and by some denied."—E. U., n. 49.

We learn also from other places that the primeval inhabitants of our earth attached very little importance to external objects and concerns in comparison with spiritual and heavenly ones. Thus we read in A. C., n. 1122:—

"I was further informed that the men of the Most Ancient Church had the most delightful dreams, and likewise visions, and that what they signified was at the same time insinuated into their minds. Hence came their paradisiacal representations, and many other things of the like nature. Thus the objects of the outward senses, such as earthly and worldly things, were to them as nothing, nor did they perceive anything of delight in them, but only in the things which they signified and represented: wherefore, when they saw earthly objects, they did not think at all about them, but only about those which they signified and represented; which to them were most delightful, being such things as exist in heaven, by virtue whereof they saw the Lord himself."

It would be incorrect, however, to infer from this that they were absolutely indifferent to this world, and possessed none of the necessaries or comforts of living, and were totally unacquainted with the arts of life, although we are not aware that full particulars as to these matters are anywhere given us in the Church writings. We are indeed informed in A. C., n. 414, *ad fin.*, as well as in the Memorable Relation concern-

ing conjugial love in the Golden Age (C. L., n. 75; Cor., n. 37), that the most ancient people dwelt in tents or tabernacles, and also that their worship was performed in tabernacles, one of which is described in the Relation referred to as "without and within answering exactly to the description of the tabernacle which was built by the children of Israel in the wilderness." We are also instructed in the same Relation that they were dressed very handsomely and becomingly. "The man [we read] was clad in a robe of a blue color, and a tunic of white wool; and his wife had on a purple dress, with a stomacher under it of fine linen wrought in needle-work."

If the description which Swedenborg here gives of what he saw among this people in the other life applies in all respects to their condition as they were on this earth, they must have been possessed of a considerable knowledge of the arts of construction and making of textile fabrics, and considerable skill in the application of them; more, it may be, than that displayed by the inhabitants of the other planets, a conclusion not out of harmony with what we know of the correspondence of our earth and of the general character of its inhabitants, as the *most external* of all in the universe. We read, for example, of the inhabitants of Jupiter that their habitations

"Are low, and constructed of wood, but within they are coated over with bark of a palish-blue color, the walls and ceiling being spotted as with small stars, to represent the heavens. . . . They have also tents, which are round above, and stretched out to a considerable length, spotted likewise within with little stars in a blue plane; into these they betake themselves in the middle of the day, to prevent their faces suffering from the heat of the sun. They are very attentive to the construction, neatness, and cleanliness of these their tents; they have also their meals in them."—E. U., n. 59.

And in another place: —

"They are little concerned about worldly things, for they live in families amongst themselves, and their wants are confined to food and clothing. Everything else they regard as unconnected with use, and, therefore, as unnecessary. Their greatest care is the

education of their children, whom they love most tenderly."—A. C., n. 8380.

The people of Mars said that "they are clothed with garments wrought from a fibrous bark of certain trees, which has such a consistence that it may be woven, and also stiffened by a kind of gum which they have amongst them. They related further that they are acquainted with the art of making fluid fires, whereby they have light during evening and night."—E. U., n. 93.

Lastly, those of one of the earths in the starry heavens, being questioned as to their modes of life, stated that their houses "were low, being built of wood, with a flat roof, having a cornice sloping downward," and "that they go naked." Ibid., n. 176.

Thus much by way of illustration. From these brief notices we are able to form a pretty accurate notion of the life of the dwellers on the other planets, and, by analogy, of that of the primeval inhabitants of our own earth. We learn that while the external man and its needs are not wholly neglected, or the arts of life entirely unknown among these aboriginal peoples, they yet are reduced to a *minimum*, and the provision for no more than the barest necessities of existence is all that is thought worthy of attention.

In this respect there is not a little resemblance between the condition of our first progenitors and the half-civilized, or even so-called savage races on our globe at the present day. In the descriptions of many of these peoples, as contained in the writings of modern travellers, as those of certain more remote parts of China and Japan, of India, Java, etc., Africa, and the islands of the South Sea, we find many traces of what would appear to be remains of a state such as that we have been considering, handed down by tradition through many generations, though in many, perhaps most, instances more or less deformed and obscured by centuries of spiritual and moral degradation and brutalizing influences, untempered, as in the case of civilized peoples, by opportunities of higher culture and intellectual advancement. From the account of

the Africans, given in the Church writings,— especially those in the interior of the continent, who, as we are told, are even to-day of a celestial genius and disposition, closely resembling that of the most ancient people on our globe, and among whom an immediate revelation is at this day taking place of the fundamental truths of the New Church,— we certainly discover in this people a relic of the primeval age, and descendants, in an unpolluted line, as it would seem, of our aboriginal ancestors. And there seems no reason to doubt that other tribes and races as well as these Africans, though perhaps none to an equal extent, have preserved remains of that primeval time. That this is the case with many, at least as regards the character of their external life and manners, especially with those inhabiting the tropical and torrid zones of our planet, is very well known. And in certain other respects we trace the same peculiarities, even among the better known and more civilized races of our time.

"Nothing [says Max Müller] puzzles the mere savage more than our restlessness, our anxiety to acquire and possess rather than to rest and enjoy. An Indian chief is reported to have said to a European, 'Ah, brother, you will never know the blessings of doing nothing and thinking nothing; and yet, next to sleep, that is the most delicious. Thus we were before our birth, thus we shall be again after death.'

"The young girls in Tahiti who were being taught weaving, very soon left the looms, and said, 'Why should we toil? Have we not as many breadfruits and cocoanuts as we can eat? You who want ships and beautiful dresses must labor indeed, but we are content with what we have.' Such sentiments [adds Müller] are certainly very un-European, but they contain a philosophy of life which may be right or wrong, and which certainly cannot be disposed of by being simply called savage."

The same writer, speaking of the deficiency of historical records among the Hindoos as contrasted with the great importance attached to the keeping of these among ourselves, also observes,—

"Our idea of history, however, is something totally different.

To keep up the memory of the kings of Egypt and Babylon, to know by heart the dates of their battles, to be able to repeat the names of their ministers, their wives and concubines, is, no doubt, something very creditable in a civil service examination, but that it is a sign of true culture I cannot persuade myself to believe. Sokrates was not a savage, but I doubt whether he could have repeated the names and dates of his own archons, much less the dates of the kings of Egypt and Babylon.

"And if we consider how history is made in our own time, we shall perhaps be better able to appreciate the feelings of those who did not consider that every massacre between hostile tribes, every palaver of diplomatists, every royal marriage feast deserved to be recorded for the benefit of future generations. The more one sees how history is made, the less one thinks that its value can be what it was once supposed to be. Suppose Lord Beaconsfield, Mr. Gladstone, and Prince Gortschakoff were to write the history of the last two years, what would future generations have to believe? What will future generations have to believe of these men themselves, when they find them represented by observers who had the best opportunity of judging them, either as high-minded patriots or selfish partisans? Even mere facts, such as the atrocities committed in Bulgaria, cannot be described by two eye-witnesses in the same manner. Need we wonder, then, that a whole nation, I mean the old Hindus, simply despised history, in the ordinary sense of the word, and instead of burdening their memories with names and dates of kings, queens, and battles, cared more to remember the true sovereigns in the realm of thought, and the decisive battles for the conquest of truth?"*

Coming now to the state of the Church in the primeval time, as compared with the defective civilization which then prevailed, we find an immense disparity. Upon this head it will not be necessary to dilate, since it is a subject with which all readers of Swedenborg are familiar. In his writings the happy state of innocence, and peace, and mutual love, and of angelic communion and intercourse, in which our first parents lived, is a constantly-recurring theme, and has been already partially exhibited in the extracts from them given above. These facts would almost seem to indicate an incom-

* "Origin and Growth of Religion," pp. 73–75.

patibility and even antagonism between a high state of civilization and great purity and prosperity of the Church and religion among any people. The two things would, in fact, appear to exist in the inverse ratio to each other. But such an inference would be quite erroneous, and proceeds from a too partial and superficial survey of the question. A more comprehensive and exact study of the subject, and of the history of the race and its development on this globe, would point rather to the conclusion that it is with the race at large as with the individual, namely: that it passes, in the course of its progress, through several distinct and plainly-marked states or stages, and that its first state, which is analogous to that of infancy in the life of the individual, is one of external innocence merely, resulting from the want of knowledge of evil, and is, therefore, in no respect to be regarded as final, or as the ultimate or ideal state for mankind to attain. On the contrary, the final state, like that of the full-grown Christian, and wholly regenerate man or woman, is to be a state of internal innocence, or the innocence of wisdom, in which all the garnered treasures of knowledge, science, and experience gained during the lapse of ages, and the discipline and instruction which these have given, are to be enjoyed and made use of in all fulness and perfection, and made to minister to the Church and its heavenly uses and purposes, now understood and realized as never before in human history, in this final and perfected stage of the progress and development of the race.

But upon this topic we shall speak more at length in its proper place. We shall conclude this division of our subject with one or two quotations from the Church writings in corroboration and illustration of the position here announced:—

"The innocence of infancy, or of little children, is not genuine innocence, for it is only the external form of innocence, and not its internal form; but still this kind of innocence may furnish some idea of the quality of true innocence, for it shines forth from the faces of children, from many of their gestures, and from their earliest speech, and affects those who look at them. This engag-

ing character arises from their having no internal thought; for they do not yet know what is good and evil, nor what is true and false; and these principles are the origin of thought. . . . The innocence of wisdom is genuine innocence, because it is internal, for it is of the mind itself, and thus of the will itself, and thence of the understanding. . . . . Because innocence attributes nothing of good to self, but ascribes all good to the Lord; and thus loves to be led of the Lord, and hence is receptive of all good and truth from which wisdom is derived; therefore man is so created that when he is an infant he may be in innocence externally, and that when he becomes old he may be in internal innocence, that by the external he may come into the internal, and that he may return from the internal to the external; wherefore, also, when man becomes old he . . . becomes, as it were, an infant again, but a wise infant, and thus as an angel; for an angel is a wise infant in an eminent sense."—H. H., nos. 277, 278.

"The inhabitants of the earth Jupiter make wisdom to consist in thinking well and justly on all occurrences in life. They imbibe this wisdom from their parents at an early age, and it is successively transmitted to posterity, receiving an increase in each generation from the love thereof, in consideration of its having been the wisdom of their fathers. They are altogether unacquainted with the sciences such as are cultivated on our earth, nor have they any desire to be acquainted with them. They call them shades, and compare them to clouds which intercept the light of the sun. . . . But they were informed that on our earth the sciences are means of opening the intellectual sight, which sight is in the light of heaven; but inasmuch as there is a prevalence of such things as appertain to the mere natural and sensual life, therefore the sciences to the men of our earth are means of becoming unwise, or of confirming them in favor of nature against Divine agency, and in favor of the world against heaven. They were further informed that the sciences in themselves are spiritual riches, and that they who possess them are like those who possess worldly riches, which in like manner are means whereby man may do service to himself, his neighbor, and his country, and whereby, also, he may do mischief; moreover, that they are like dress, which serves for use and ornament, and also for the nourishing of pride and vanity, as in the case of those who would be honored for their fine clothes."—E. U., n. 62. (Cf. Di. Sp., n. 1531.)

"If we take a view of the successive states of the Church on our earth, it is evident that they have been similar to the successive states of a man who is reformed and regenerated, in that, with a view to his becoming spiritual, he is first conceived, afterwards born, then grows up, and is afterwards led on further and further into intelligence and wisdom: the Church from the most ancient times, even to the end of the Jewish Church, increased as a man who is conceived, born, and grows up, and is then instructed and taught; but the successive states of the Church after the end of the Jewish Church, or from the time of the Lord even to the present day, have been as those of a man who grows in intelligence and wisdom, or is regenerated, for which end interior things of the Word, of the Church, and of worship were revealed by the Lord when he was in the world, and now, lastly, things still more interior are made known; and in proportion as things interior are revealed, in the same proportion man may become wiser, for to become interior is to become wiser, and to become wiser is to become interior."—A. E., n. 641, *ad fin.*

II. THE ANCIENT OR MIDDLE PERIOD.

In consequence of yielding to the dictates of the sensual nature and its desires, the men of the Most Ancient Church gradually fell away from their primitive innocence and purity, and became immersed in all kinds of evil lusts and false principles, until the Church with them was at last brought to an end, as typified in the story of the flood and the destruction of mankind. A New Church was then formed from the remnant of the good left of the posterity of the previous Church, signified by Noah and his family and all the creatures being saved in the ark. This Church, however, was of another and a lower order than the one which preceded it. No longer innocent and unacquainted with evil, and thus endowed with a perception or spontaneous intuition of what was good and true, as was the case with his ancestors of the most ancient times, and therefore no longer capable of being in society with angels and being instructed by immediate revelation from heaven and the Lord, man had tasted of the tree of knowledge, and, heaven being now closed to him, must receive instruction in Divine things in another way and

through a different channel. In his primordial condition, his will or emotional nature predominated and took the lead in all that he thought and did. The understanding, although a reality, may be said to have scarcely had a distinct existence separate from the will, so closely were the two united, and at one. Now, however, and in consequence of the fall, — which, far from being a sudden event, the result of a single act, probably took many ages for its complete accomplishment, in the transmission of evil from father to son, through successive generations, — the understanding had become, and had been becoming for generations, more and more active and prominent, until at last it acquired the preëminence, and actually took the lead above the will, now grown wholly defiled and corrupt; so that in the end it became necessary, as we are instructed, to separate them entirely, and to make the understanding or intellectual man the sole medium of knowledge and instruction in spiritual as in other things, by a revelation addressed to it from without, instead of from within, as heretofore, or in the form of written precepts and histories. Regarding this changed condition of affairs we have much information in the writings of the Church, one or two passages from which we will here adduce. In A. C., n. 927, we read as follows: —

"The man of the Most Ancient Church was of such a nature that his will and understanding constituted one mind, or that with him love was implanted in the will principle, and faith at the same time, which thus filled the other or intellectual part of his mind. Hence their descendants were so constituted hereditarily that their will and understanding made a one; wherefore when self-love and the unbridled lusts thence originating began to possess their will principle, which had previously been the habitation of love towards the Lord, and of charity towards the neighbor, then not only did the will principle become altogether perverse, but also at the same time the intellectual principle, or understanding, until at length the last posterity immersed truths in their lusts, and thus became *nephilim* [or giants]. Hence they acquired such a nature that it was impossible they could be restored, because both the faculties of the mind, or their whole mind, was destroyed. As this was,

however, foreseen by the Lord, it was also provided that man should be built up again, which was effected by his being rendered capable of reformation and regeneration as to the intellectual part of his mind, whereby a new will, or conscience, might be implanted in him, by which the Lord could introduce the good of love or charity, and the truth of faith."

And again: —

"They who were of the Most Ancient Church . . . were internal men; and the Lord flowed-in into them by an internal way, and taught them what was good; the varieties and differences of good were to them truths, and hence they knew what all and each of the things in the world represented in the Lord's kingdom; for the universal world, or universal nature, is a theatre representative of the Lord's kingdom. . . . But they who were of the Ancient Church were not internal but external men; wherefore with them the Lord could not flow-in and teach what was good by an internal way, but by an external, and this first by such things as represented and signified; whence arose the representative Church; and afterwards by the doctrinals of good and truth, which were represented and signified."—A. C., n. 4489.

Here, then, or in the separation thus effected between the will and the understanding in the men of the ancient and middle period, whereby the latter, or the intellect, became the leading and prominent factor henceforth in the history and progress of mankind, we find the ground and source of all ancient and modern civilization, and advancement in the knowledge and development of whatever relates to the material world, and man's life in and upon it. In this fact, first made known to the world in the above and other similar teachings contained in the writings of the New Church, is to be found the explanation of all the wonderful progress of the inhabitants of this globe in the sciences, and in the knowledge of the phenomena of nature, and the arts and conveniences of civilized life, as we see it exhibited everywhere around us to-day. In this respect, as we learn from our doctrines, our earth stands alone, none of the other planets, as we have seen, having attained to any similar degree of development in

physical knowledge and civilization, or, indeed, advanced to any extent beyond the primordial simple state in which they were first created.

To the prominence of the intellectual faculty, therefore, and its development and cultivation, separately and apart from the will-principle, in consequence of the complete corruption and destruction of this latter by the posterity of our primitive ancestors, this astounding progress in intellectual and material knowledge is due, and we accordingly find this cause more or less fully recognized by modern writers upon this subject, in so far, at least, as the acknowledgment of the intellect and its agency and activity in the matter is concerned. "Intellectual truth," we are told by the great authority on this question, "is the cause of human progress."

"In a great and comprehensive view [says the same writer] the changes in every civilized people are, in their aggregate, dependent solely on three things: first, the amount of knowledge possessed by their ablest men; secondly, on the direction which that knowledge takes, that is to say, the sort of subjects to which it refers; thirdly, and above all, on the extent to which knowledge is diffused, and the freedom with which it pervades all classes of society."*

And in other places he attributes these things to the existence of *skepticism*,—by which he means not alone religious unbelief, but a calling in question of received opinions upon all subjects, sacred or secular,—and a general spirit of inquiry. A similar view is taken by Lecky in his "History of Rationalism," and "History of European Morals." And that this is the true view of the matter, scarcely admits of question. We shall have occasion later on to speak of the part which religion sustains in the general progress of mankind, and so leave the discussion for the present.

Meanwhile, through the increased activity of the intellectual powers, and the new circumstances in which the race found itself placed, after the consummation of the Adamic or Most Ancient Church, civilization began speedily to assume a more

* Buckle, "History of Civilization," vol. I., p. 162.

developed form than was attained during the most ancient times. This at first, or so long as the Church continued in its primitive and purest state, when mutual charity prevailed, and the simplicity of the patriarchal life was everywhere maintained, was, doubtless, as yet in its infancy, and had scarcely advanced beyond its simplest and rudest development. The primeval people, as we have seen, were dwellers in tents, and, unless the notices in GEN. iv. 17, *et seq.*, are to be taken literally, their posterity, after that Church began to decline from its primitive integrity and innocence, would not appear to have made much advance in civilization. This passage, it is true, credits them with a considerable amount of knowledge, as they are described as building cities, knowing the use of metals, and practising the art of music. But from what is said in the "Arcana Cœlestia" on these verses, we can scarcely regard these statements as being literally true, since, as we are told (A. C., n. 403) in reference to these very verses, "the most ancient people were accustomed to arrange all events by means of representative images in an historical form; and they were particularly delighted with this style of composition, because it gave to all the circumstances an appearance of life."

Whether, therefore, even the first generations of the Ancient Church had attained to such a degree of civilization as is here spoken of, is somewhat doubtful, since Abraham himself and Lot and their descendants, many centuries after, are described as dwelling in tents, and seem to have had but slight knowledge of the arts of civilized life. It is doubtless true that certain tribes and peoples were more advanced in these respects than others, just as is the case even at the present day, when we see nations and tribes, in a condition slightly removed from absolute savagery and barbarism, living in close proximity to those who are among the most enlightened of the earth's population. But, be this as it may, we find the patriarchal state gradually dying out among certain races, in proportion as the lust of power and the coveting of the possessions of others gain ground, and, at the dawn of history, it has, among all the great nations of the world, been wholly

merged in a condition of fixed communities and settled governments, such as we find existing among the Egyptians, Assyrians, Babylonians, Persians, and others, at the period when we first begin to have any certain knowledge of their history.

We have said that this is the course which the progress of the race seems to have taken among certain of the more prominent nations of ancient times. And this would seem to be a fitting place to say a word as to the rest, or those which have either, like the Chinese, Japanese, Hindoos, and others, advanced to a certain point, and then appear, from some cause, to have been arrested in their progress, and become stationary, and so remained only what we are accustomed to call civilized, or half-civilized peoples; or, on the other hand, lapsed into barbarism, and become wholly or in part savage, like most of the Africans, South-sea islanders, Indians, and the rest.

It would almost appear that, in these instances, our theory of a purely *intellectual* development were at fault, and fails to account for such failures in the race of progress; since, it might be urged, if the intellectual endowment were all that was necessary, why should not *all* attain to an equal degree of civilization and enlightenment, since all are similarly favored in this respect? But to this we reply, all are not thus similarly endowed, there being as great diversity in the intellectual character of races and nations as in that of individuals. And, apart from this fact, the circumstances under which nations are placed, equally as in the case of individual men and women, are very various, and, according as they are favorable or unfavorable to mental development, influence their progress and destiny. The moral character of a people, also, no less than that of the individual,—whether they are brave or cowardly, magnanimous or selfish, proud and haughty, or the reverse, as a people,—has a marked influence on its career. On these principles, therefore, namely, on the ground of their moral and intellectual character, as well as of the circumstances, such as those of climate, government, geographical situation, etc., under which they live,

would we explain the difference between the degrees of civilization to which nations attain. In this way, also, and not on the supposition that this was the aboriginal state of mankind, as is commonly held by scientists at the present day, would we account for the existence of savage tribes and peoples on our globe, both in the past and at the present time. Savagery in all cases, according to our view, is a condition of degeneracy from a higher state, whether that state were one of civilization or semi-civilization,—as we know to have been the actual condition of certain tribes now savage,—or whether it were the original patriarchal state, such as according to the declarations of the Church writings, was the primeval state of the whole race, from which they have in the lapse of ages successively and gradually fallen into the condition in which at any given time we find them to be.

That this is the true explanation, seems to us to be proved by the fact that among all savage tribes we find more or less evidence of a kind of civilization, or mental development. The most of them, for example, know something of the use of metals, and especially of implements of war, in which they are in the habit of engaging with other tribes; and in many other ways give evidence of a state of life very far removed from the primitive, simple condition of the original inhabitants of our globe, as it is described in our doctrines. That there is among many of them more or less of the innocence (or ignorance) and simplicity of an undeveloped, unintellectual people, is no more than we should naturally expect, but there is usually, along with this, marks also of depravity and an evil development, only too obvious and unmistakable to allow of our referring it to any other than a degenerate and perverted state of society.

The whole subject, however, is one of no little difficulty, from the fact that the early history of nearly all savage nations is involved in obscurity, and we have consequently no means of tracing their development. One thing, however, seems plain, from the teachings of the Church, which is, that a knowledge of correspondences, which was the science and

learning of that time, was very generally diffused throughout the ancient world (*See* S. S., nos. 20, 21); and as this, together with the principles of a pure spiritual religion, which, we are instructed, prevailed also during the times after the flood with those who constituted the Ancient Church, gradually died out, or was changed into fable, and the various forms of mythology and idolatry, which arose among the nations of antiquity, it gave place at length, according to the genius, and moral and intellectual character of each, to such forms of civilization and intellectual development as we know to have existed in the ancient world, and which offer almost as great variety in this respect as do the existing nations of our own time. The Greeks and Romans, for example, may be said to have been civilized, or even enlightened, in the modern sense; the Egyptians, Assyrians, Persians, Phœnicians, Jews, etc., on the other hand, would, according to our manner of speaking, scarcely rise above the standard of half-civilized nations, notwithstanding that some of them possessed the knowledge of arts and sciences unknown to our time, to which we are therefore accustomed to apply the name of *lost arts;* while the Scythians, Ethiopians, and others, would rank as the barbarians or savages of that day, or at best as of the nomadic or wandering-shepherd class, differing, however, from the old patriarchal people especially in this, that they were no longer characterized, as previously shown of savage nations in general, by the innocence and primitive ignorance of the earlier pre-historic time, but were even more depraved, warlike, and licentious in their habits than the more civilized nations around them.

We have now to speak of the condition and progress of the Church during this period; and we learn from our doctrines that the Ancient or Noëtic Church in its beginning was a true spiritual or internal Church, although of a lower character than the one which preceded it, and which was celestial in its nature. It was, in fact, adapted to the changed condition of mankind, of which we have already spoken, and in which the intellectual faculty, now separated wholly from the will-principle, had become predominant, and the sole medium of

man's instruction in Divine things, and regeneration or return to a state of purity and virtue, and conjunction with his Maker.

Respecting this Church we read as follows: —

"This new Church . . . was of a different genius from the Most Ancient Church, inasmuch as it was spiritual, and the characteristic of a spiritual church consists in man's being regenerated by the doctrinals of faith, for these being implanted, conscience is insinuated into him to prevent his acting contrary to the truth and good of faith, and thus he becomes endowed with charity, which governs his conscience, and under the influence of which he begins to act. Hence it is evident that a spiritual man is not one who supposes faith to be saving without charity, but one who makes charity the essential of faith, and acts accordingly."—A. C., n. 765.

Hence regarding the men themselves of that Church, we are told,—

"The doctrine of charity, which is the doctrine of life, was the essential doctrine in the ancient churches. . . . And that doctrine conjoined all churches, and thereby formed one church out of many. For they acknowledged as members of the Church all those who lived in the good of charity, and called them brethren, however they might differ respecting truths, which at this day are called matters of faith. In these they instructed one another, which employment was among their works of charity; nor were they offended if one did not accede to the opinion of another, knowing that every one receives truth in proportion to the degree in which he is in good. Such being the character of the ancient churches, the members composing them were interior men; and because they were interior men, they excelled in wisdom. For they who are in the good of love and charity, are, as to the internal man, in heaven, and belong to an angelic society in which the same good prevails."—H. D., n. 9.

Such, then, was the primitive state of the Churches which existed after the flood, and extended, as we are further instructed, over the greater part of the ancient world. How

long this happy condition of the Church continued we have no means of knowing, but it is probable that it lasted for some ages. It began gradually to wane, however, in proportion "as mankind removed themselves from the good of love to the Lord, and of love to the neighbor, which is called charity," and became again corrupt and external, and inclined to rest in religious forms and ceremonies alone and apart from the life of charity and the internal worship which springs from such a life; until at length idolatrous worship began to prevail, as the result of the abuse of correspondences, and the worship of the sign itself instead of the thing signified. To check the spread of this evil, and so in a measure to arrest the downward tendency of the race, a kind of new Church, but of a more external nature, was instituted, we are told (A. C., n. 1238) by Heber, doubtless under Divine direction, and continued among the Hebrews his descendants, beginning in Syria, and from thence spreading "through several countries, particularly through the land of Canaan." Thus something of the Church was preserved for a time; but the tendency was still downward, and men were continually growing worse and worse, and more and more addicted to external and material things; so that when, as a last resort, Abram the Hebrew, himself an idolater, was called out of his native country about the Tigris and Euphrates to go into the land of Canaan, in order that a new Church or religious worship might be established with him and his descendants, so low and wholly external had the state of mankind become, that only the semblance or shell, if we may so speak, of a Church could be finally instituted among them,—a religion of mere ritual and ceremonial, in which there was not a grain of anything spiritual or really saving in itself, but which yet, by a miraculous arrangement, could serve as a medium of communication with the Lord and with heaven for a space, or until the fulness of time, when the Lord himself could come into the world and provide something better.

The Christian periods will be considered in the next number.

Edwin Gould.

VISIT TO SWEDEN.

THE PROPOSED MEMORIAL CHURCH IN STOCKHOLM.*

A DESIRE has been expressed that I should, at this meeting of our Association, give some account of my recent visit to Sweden, and of the prospect of erecting a memorial church in Stockholm. I gladly comply with the suggestion, because I wish to enlist the sympathy and coöperation of the whole Church in this movement.

Let me say, at the outset, that my mission to Sweden, while it was not undertaken officially or by direction of any general body of the Church, was induced by the sole desire to do what the General Convention or its Board of Missions was not prepared to do, and what I thought the Church would approve. We wished to know the condition of the old Swedenborg property and the state of the New-Church Society in Stockholm, from the actual observation and inquiry of one of our own members.

I have made this inquiry; I have seen the old homestead and the beautiful capital of Sweden; I have met and conversed with the Rev. Mr. Boyesen and a number of the members of his Society, and I am prepared to relate what I think may prove of much interest to the Church in America.

I reached Stockholm on the twenty-third day of July, having landed at Christiana, Norway, and travelled from there by rail, across Sweden. The next day I met the Rev. Mr. Boyesen and became his guest. I remained in Stockholm eight days; during this time I visited the old Swedenborg property, the Academy of Sciences, where Swedenborg's MSS. are preserved, the Royal Library, which contains probably the most complete collection of New-Church books in the world, and many other places of interest, including the hall in which the New-Church people meet for worship.

* A paper read at the meeting of the Massachusetts Association, held in Providence, R. I., October 9, 1884.

Stockholm is built upon seven islands, and communication is had, for a great part, by water. Large bridges connect some portions. The southern part, called the Södermalm, where Swedenborg lived, forms a considerable part. It is quite high, overlooking the main or central parts, and separated from them by water. It is rather older and less attractive than the northern and eastern portions.

Hornsgatan (Horn Street) is quite an important street, and one of the longest in that part of the city. In Swedenborg's day it must have been more quiet and his home more retired than at present. His garden, including the whole front and depth, could not have been more than three hundred feet east and west by one hundred and thirty feet north and south. Nearly two-thirds of this has recently been built upon.

I find, on referring to my diary of July 24, the following entry which will serve to tell the whole story: —

"Late in the afternoon, the rain having ceased, I visited the old Swedenborg property. The old garden-house is still standing, but it is dingy and dirty, used by a painter as a receptacle for oil-pots. It possesses no attractions for visitors. The dwelling-house has been torn down. The small portion of ground remaining, at the end of which stands the garden-house, is entirely unsuited for a temple for worship for the New Church. Its use for the New Church has passed. As the dead body is laid aside, so may we lay aside all ideas connected with useless things.

"Mere sentiment without a basis of use is not helpful to the mind."

I will add to this entry that the desire that some knowledge of the fact that the Lord's servant, Emanuel Swedenborg, lived for many years on this spot of ground, may be preserved without the place itself being dedicated to Church uses. Indeed such use of it seems now entirely impracticable. The most imperishable monument of Swedenborg is his writings. But it is, nevertheless, a fact that outward objects serve to make known to a large number of people, and in a tangible way, the very existence of the great men of every age. Next

in importance to his writings, as a means of perpetuating a knowledge of the man and of the truths he taught, is a church or temple of worship in which the Lord may be worshipped according to these truths.

This is the kind of memorial that is now proposed to be built, not in the Södermalm, but in the northwestern section, where the city is growing rapidly.

There are two uses to be subserved by erecting a New-Church temple or house of worship in Stockholm: one is, to give strength and permanence to the Church or Society now worshipping there, to secure its public recognition by the State, and to give authority to its minister; the other is, to perpetuate by a permanent memorial building the name and character of one of the world's greatest benefactors. Stockholm, as the city of his birth, contains no monument to his memory, and we may understand the reason.

The people of Sweden — those, at least, who are acquainted with the history of their own country — know that their countryman was a learned philosopher; but, like the majority of people in other lands, they think that he was in some way disordered in his mind when he wrote his theological works. This impression has, no doubt, been kept alive by some of the clergy of the Church of Sweden. How can it be dispelled in any better way than by cultivating a true worship of the Lord and providing for the instruction of the Swedish people in the truths Swedenborg taught. Much of the old bigotry and ecclesiastical tyranny of the Church of Sweden is passing away as old things are passing away everywhere.

While Swedenborg does not give an exalted view of his countrymen in his Diary, speaking of their devotion to worldly things, and their love of gain and holding offices of profit, we are not to suppose that they are less capable of receiving the truth than the people of other nations. Besides, civil and religious freedom, which is essential to the establishment of the Church, now prevails in Sweden to a degree that was impossible in Swedenborg's day.

Nothing prevents the New Church from being established in Sweden now. There is no interdict against the New-

Church doctrines as there was in Swedenborg's day. Mr. Boyesen has large congregations to hear him, and these congregations would increase and the public mind would be influenced much more favorably if a suitable building were erected and the Society stood as a recognized Church.

Stockholm is visited yearly by thousands of people from all parts of the world. It will become more and more a centre of great influence. It is known by many as the birth-place of Swedenborg, but there is nothing to tell either his countrymen or strangers that his name and his works are appreciated by thousands of people in the Christian world. Let a church be erected there, of a memorial character, of handsome proportions, and beautiful design, and it will at once become an object of attraction, and a means of perpetuating his name and a knowledge of his life and works.

As to the present condition of the New-Church Society in Stockholm, I may say that it is not large nor able to do much financially, as a majority of the members are working people with very small incomes, and numbering less than one hundred in Stockholm, although there are about the same number belonging to it who live outside of the city in different parts of Sweden. This Society was formed in the fall of 1876, for the purpose of sustaining Divine worship, Mr. Boyesen having been called there from Copenhagen. He settled there in 1877. The Society then had about thirty members. The number of members now on the roll is two hundred and forty, but only about ninety of these reside in Stockholm, and of the remainder some have died or resigned.

The New-Church people in Sweden have not only sustained public worship in Stockholm since 1876, and supported their pastor, but they have expended considerable means in the work of translating some of Swedenborg's writings into Swedish, and in publishing a New-Church periodical.

A printing Society was formed in 1882, to translate and print the writings of the Church. It has been supported by voluntary contributions. This Society has had translated by Mr. Manby and has printed a part of the eighth volume of the "Arcana Cœlestia." Mr. Boyesen has also translated the

"True Christian Religion" into Norwegian and Swedish. One volume in Norwegian has been printed in Copenhagen. About fifty copies of "Heaven and Hell," in Swedish, published in 1868, being a revision of the old translation of Carl Deleen, are in the hands of booksellers in Stockholm. A new and better translation of this work is needed.

The Rev. Mr. Boyesen is an ordained minister of the New-Church Conference of England. He is an able and eloquent expounder of the doctrines of the New Church. His general congregation varies from two hundred to three hundred. The hall will hold more than five hundred, and on Good Friday of this year it was crowded, and some persons could not obtain entrance. Mr. Boyesen has received a salary from his Society of about six hundred and twenty-five dollars per annum, and he has been aided by annual grants from the General Conference of Great Britain, and the Board of Missions of the General Convention, amounting to about three hundred and fifty dollars more. He has a large family, and needs more compensation than he receives. He devotes all his time to the Church, not only attending to the Society, but editing a monthly periodical called the *New-Church Tidings* (*Nya Kyrka Tidning*), and making occasional missionary visits, and preaching, in different towns in Sweden.

These facts show the importance of not only sustaining the present work, but also of establishing the New Church in Stockholm on a firm foundation.

Since I left Sweden steps have been taken by the brethren in Stockholm to obtain recognition by the government, which is absolutely necessary to give Mr. Boyesen the right to administer the rite of confirmation, and to solemnize marriages. The next step is to secure a site upon which to build a memorial church. A suitable location has been found, and it is thought that the means required to purchase it can be raised.

A lady gave to the New Church in Stockholm, not long ago, the sum of about two thousand dollars. This is now safely invested. Other sums have already been contributed in this country and England, so that the amount of the first instal-

ment needed to purchase a lot is provided for. The city of Stockholm owns the land which we wish to purchase, and will require only one tenth of the purchase money to be paid at first, the rest remaining on interest for two or three years. Owing to the rapid rise in value of property in Stockholm, it will be necessary to secure the lot at once. This lot will cost something over ten thousand dollars, and the building at least twenty thousand dollars more. Now it is not proposed to tax anybody to raise the money, but simply to present the object to the whole Church everywhere, to all New-Church people throughout the world, and to ask that every one, old and young, will give something — no matter how small — to this object. Contributions from five cents to five hundred dollars will be received. One gentleman in London has given his check for £55 ($265), and others will soon follow. The larger the sum raised, the finer the memorial building will be. Two or three years may be required to raise the whole amount. In the meantime, the funds will be kept safely, in the hands of Trustees, in Sweden, England, and America, and only used when there is a sufficient guarantee that the work will be brought to successful completion. After leaving Stockholm I went through Sweden a second time, visiting several places with Mr. Boyesen, and making myself acquainted with the condition of things civil and ecclesiastical. I subsequently visited Copenhagen where there is a small New-Church Society under the care of the Rev. Mr. Winslow. In England, at the meeting of the General Conference, at Birmingham, I made a Report, orally, of my mission. The plan of erecting a memorial church in Stockholm was warmly approved. It now remains for the New-Church people in the United States and Canada to follow. The offering made at Philadelphia is an earnest of what will be done when this matter is fully understood.

When all hearts are warmed by a holy zeal for the work, it will be accomplished, and the building will prove, let us hope, not only a memorial to Swedenborg, and a testimony of the love and gratitude of those who receive his teachings,

but a means of drawing many souls, in after years, to the light and life of the New Jerusalem.

WILLARD H. HINKLEY.

Mr. F. A. Dewson, Treasurer of the General Convention, 28 State Street, Boston, Mr. Julien Shoemaker, 715 Market Street, Philadelphia, and the Rev. Frank Sewall, President of Urbana University, Urbana, Ohio, have consented to act as Trustees of the fund to be raised in this country for the memorial church.

HYMN.

SHAME on thee, Soul? that thou shouldst be
Oppressed with worldly cares;
Or mourn because the way is rough
And oft beset with snares.

What though thy feet are often bruised
With thorns upon the road;
Can'st thou not see the pastures fair
Whose children walk with God?

They lift their faces in His light,
They breathe the air of heaven;
They wear the shining robes of white
The King Himself has given.

And these are they who, while on earth,
'Mid tribulations sore,
Walked ever faithful to their Lord,
And they shall weep no more.

Take courage, Soul! although the way
Be often dark and drear,
Cling to thy Father's outstretched hand,
And thou shalt know no fear.

J. J. TROWBRIDGE.

THE CATHOLIC TEACHING INVOLVED IN THE DOCTRINE OF THE GRAND MAN.

We have, in former articles, explained the heavenly doctine of the Grand Man as revealed for the New Church, and endeavored to show that it is not merely speculative, but a doctrine pregnant with valuable instruction, and having an important and most wholesome practical tendency. We purpose now to show that the catholic teaching so obviously involved in this grand doctrine, is abundant and most explicit in the writings of Swedenborg, proving the New Jerusalem to be a universal and truly Catholic Church.

Any one who has carefully observed the tendencies of religious thought and the movements of religious bodies during the last half century — the growth of heavenly charity, religious toleration, freedom of inquiry, and something like true catholicity — cannot fail to see that there has been and continues to be a steady approximation by nearly all the churches towards the teaching involved in the heavenly doctrine of the Grand Man. As the churches receive more and more of the Divine Humanity, and thus become internally more and more human, they come into friendlier and more helpful relations,—assume a more truly human form or attitude towards each other. And as the doctrines and spirit of the New Jerusalem descend with ever-increasing fulness into the churches, making them more human in spirit, the time will surely come when the Church on earth will be, in the aggregate, like the Church in heaven — in the human form. But we need not expect that time to come, until the Lord's will shall be done on the earth as it is done in the heavens.

Let no one imagine from what we have said, that we are opposed to, or deprecate the existence of, a separate church organization based upon the new doctrines revealed from heaven. On the contrary, we recognize the propriety, necessity, and use of such separate organization. We believe it has an important and sublime function to perform in the

economy of the Church at large — the Grand Man on earth. At the same time we believe it will perform that function more effectually by claiming to be nothing more than an organ or part of this Man. We would not object to having it regarded (by virtue of the abundant heavenly truths it inherits) as the great ganglionic centre, from which radiate the nerves of celestial life and intelligence to the other parts or organs; but we think its usefulness would be greatly impaired by denying or repudiating everything like a vital connection with the other organizations, and assuming to be itself the whole of the New Jerusalem, or the Lord's true Church — the Grand Man — on earth.

That the organization has failed adequately to exemplify the spirit and teaching involved in the heavenly doctrine we have been considering, none know better than the members of this organization themselves. Nor is this any more to be wondered at, than that the spirit and teachings of the New Testament should have been so feebly illustrated by the lives and practices of professing Christians generally. But in the movement of the churches towards a truer charity, a grander catholicity, a larger liberty, and a higher unity, foreshadowing the ultimate attainment of a form of the Church on earth akin to that of the Church in heaven, it cannot be denied that the new organization, so far as it is faithful to the revealings it accepts, is leading all the others. That this is so, is abundantly evident from passages like the following, which are of such frequent occurrence throughout its authorized writings, as to form one of their most characteristic features. The teaching of these passages, as the reader will see, is not only in perfect accord with the new doctrine of the Grand Man, but is all involved in it, and grows legitimately and necessarily out of it.

"There are three essentials of the Church: an acknowledgment of the Lord's Divinity, an acknowledgment of the holiness of the Word, and the life which is called charity. . . . If these three had been held as the essentials of the Church, intellectual differences would not have divided but only varied it, as light varies the

colors of beautiful objects, and as a variety of jewels constitutes the beauty of a kingly crown."—D. P., n. 259.

"Heaven exists wherever the Lord is acknowedged, believed in, and loved. Variety in the worship of Him arising from the variety of good in different societies, is not injurious but advantageous; for the perfection of heaven results from such variety. That all perfection results from the harmonious arrangement of parts that are different, is evident from all the beauty, pleasantness, and delight which affect both the senses and the mind; for these exist and flow from no other source than from the concert and harmony of many concordant and sympathizing parts, either coexistent or successive, and not from one thing alone.

"The same may be said of the Church as of heaven, for the Church is the Lord's heaven on earth. There are also many churches; and each one is called a church, and likewise is a church, so far as the good of love and faith rules therein. Here also the Lord makes a whole from different parts; that is, from several churches he makes one church."—H. H., nos. 56, 57.

"Doctrinals do not constitute the external, much less the internal of the Church; nor do they serve to distinguish churches before the Lord. But this is effected by a life according to doctrinals, all of which, if true, regard charity as their fundamental. For what is the end and design of doctrinals but to teach how a man should live.

"The several churches in the Christian world are distinguished by their doctrinals; and the members of those churches have, therefore, taken the names of Roman Catholics, Lutherans, Calvinists, or the Reformed and Evangelical Protestants, with many others. This distinction of names arises solely from doctrinals, and would never have had place if the members of the Church had made love to the Lord and charity toward their neighbor the principal point of faith. Doctrinals would then have been only varieties of opinion concerning the mysteries of faith, which they who are true Christians would leave to every one to receive according to his conscience; while the language of their hearts would be, that he is a true Christian who lives like a Christian; that is, as the Lord teaches. Thus one church would be formed out of all these diverse ones, and all disagreements arising from mere doctrinals would vanish; yea, all the animosities of one against another would be speedly dissipated, and the kingdom of the Lord would be established on earth."—A. C., n. 1799.

"As the case is with the man of the Church in particular, so it is with the Church in general; that is, with all who constitute the Lord's Church. The reason is, that the universal Church before the Lord is as one man; for the heaven of the Lord with which the Church acts in unity, is before him as one man, as may be manifest from what has been shown concerning heaven as the Grand Man. Consequently the case is similar with the man of the Church in particular; for the man of the Church in particular is a heaven, a church, and a kingdom of the Lord in the least effigy.

"Moreover, the case with the Church is as with man himself, in that there are two fountains of life with him, namely, the HEART and the LUNGS. It is known that the first [fountain] of his life is the heart, and that the second is the lungs; and from these two fountains all and single things in man live. The heart of the Grand Man, that is, of heaven and the Church, is constituted of those who are in love to the Lord and love toward the neighbor. . . . But the lungs in the Grand Man, or in heaven and the Church, are constituted of those who from the Lord are in charity toward the neighbor and thence in faith. . . . The rest of the viscera and members in that Grand Man, are constituted of those who are in external goods and truths, . . . by means of which internal goods and truths may be introduced. . . . These three kinds of men constitute the Church [that is, the *whole* Christian Church, its 'internal,' 'external,' and 'extremes.']"—A. C., n. 9276.

"When love to the Lord and charity toward the neighbor, that is, the good of life, are made the essentials with all and with each individual, then churches, how many soever they may be, make one; and each is then one in the kingdom of the Lord. This is also the case in respect to heaven where there are innumerable societies, all different from each other; but still they constitute one heaven, because all are principled in love to the Lord and charity toward the neighbor [but in different degrees]."—A. C., n. 2982.

"The varieties and differences of doctrinals [in the various churches] are innumerable. . . . But notwithstanding there are so many varieties and differences, still they together form one Church when all acknowledge charity as the essential of the Church; or, what is the same, when they have respect to life as the end of doctrine; that is, when they inquire how a man of the Church *lives*,

and not so much what are his sentiments; for every one in the other life is gifted with a lot from the Lord according to the good of his life, not according to the truth of doctrine separate from this good."—A. C., n. 3241.

"With respect to the Lord's kingdom on earth, that is, with respect to his Church, the case is this: That, since it derives its doctrinals from the literal sense of the Word, it must needs be various and diverse as to those doctrinals; that is, one society will profess one thing to be a truth of faith, because it is so said in the Word; another society will profess another thing for the same reason; and so on. Consequently the Church of the Lord, since it derives its doctrinals from the literal sense of the Word, will differ in every different place; and this not only as to societies in general, but sometimes as to particular persons in each society. Nevertheless, a difference in doctrinals of faith is no reason why the Church should not be one, provided only there be unanimity as to willing and doing what is good."—A. C., n. 3451.

"The goods appertaining to men both within and without the Church are altogether various; and so various that the good of one man is never in all respects like the good of another. The varieties arise from the various truths with which the goods are conjoined; for every good receives its quality from truths. . . . That this is so, may appear from the heavenly societies which are innumerable, all and singular of which are various as to good and truth; yet taken together they form one heaven. In this respect they are like the members and organs of the human body, which, though altogether various, still constitute one man; for a unit [or one] is never constituted of similar units, or of such as are exactly alike, but of various ones harmoniously conjoined."—A. C., n. 3986.

"Mutual love and charity are effective of unity or oneness even amongst varieties, uniting them into one; for let numbers be multiplied ever so many times, even to thousands and tens of thousands, if they are all principled in charity or mutual love, they all have one end, namely, the common good, the kingdom of the Lord, and the Lord himself. In which case the varieties in matters of doctrine and worship, are like the varieties of the senses and viscera in man, which contribute to the perfection of the whole. For then the Lord, by means of charity, enters into and operates upon all, with a difference of manner according to the particular temper

of each; and thus arranges all and every one into order, as in heaven so on earth. And thus the will of the Lord is done on earth as it is in heaven, according to what he himself teaches."—A. C., n. 1285.

"If charity were in the first place, and faith in the second, the Church would have another face; for then none would be called Christians but they who lived according to the truth of faith, that is, lived the llfe of charity. And then, too, it would be known what charity is. Then, also, there would not be more churches than one, by distinguishing between them according to opinions concerning the truths of faith; but the Church would be called one, containing all who are in the good of life, not only who are in the region where the Church is, but also who are out of it. The Church would thus be in illustration concerning the things which pertain to the kingdom of the Lord; for charity illustrates, and in no case faith without charity. The errors, too, induced by faith separate from charity, would be clearly seen. The face of the Church would then be as the face of the Ancient Church, which had no other doctrinals than those of charity."—A. C., n. 6761.

"Let this truth be received as a principle, that love to the Lord and charity towards our neighbor are the essentials on which hang all the law, and concerning which all the prophets speak, and thus that they are the essentials of all doctrine and of all worship —in this case the mind would be enlightened by innumerable things contained in the Word, which otherwise lie concealed in the obscurity of a false principle; yea, in this case all heresies would vanish and be done away, and out of many there would be formed one Church, howsoever differing as to doctrinals and rituals, either flowing from the above essentials, or leading thereto. Such was the Ancient Church, which extended itself over several kingdoms, . . . in each of which there was a difference as to doctrinals and rituals; but still the Church was one, because charity was the essential in all. And then the Lord's kingdom was in the earths as in the heavens, for such is the nature and constitution of heaven.

"Supposing this to be the case, all would be governed as one man by the Lord; for all would be as members and organs of one body, which, although they are not of similar forms nor of similar functions, have nevertheless relation to one heart on which they all depend, both in general and in particular, be their respective

forms ever so various. In this case, too, every one would say of another, in whatsoever doctrine or in whatsoever external worship he was principled, This is my brother; I see that he worships the Lord, and that he is a good man."—A. C., n. 2385.

"There are interior truths in all doctrinals drawn from the literal sense of the Word, inasmuch as the literal sense of the Word is like a well wherein is water; for in all and singular parts of the Word there is an internal sense, which sense is also in doctrinals that are derived from the Word.

"In regard to doctrinals derived from the literal sense of the Word, the case is this: that when a man is principled in them, and at the same time in a life according to them, he has in himself correspondence; for the angels, who are attendant on him, are in interior truths, whilst he is in exterior; and thus he has communication by doctrinals with heaven, but yet according to the good of his life. As, for example, when in the Holy Supper he thinks simply of the Lord, in consequence of the words used on the occasion, 'This is my body and this is my blood,' then his attendant angels are in the idea of love to the Lord and charity towards their neighbor, inasmuch as love to the Lord corresponds to the Lord's body and to bread, and neighborly love corresponds to blood and to wine. And whereas there is such correspondence, there flows an affection out of heaven through the angels into that holy principle by which man is influenced at the time, which affection he receives according to the good of his life. For the angels dwell with every one in his life's affection, thus in the affection of the doctrinals according to which he lives; but in no case if the life disagrees therewith."—A. C., n. 3464.

"All doctrinals whatsoever, if they are derived from the Word, are accepted of the Lord if the person principled therein is in the life of charity; for to the life of charity all things which are of the Word may be conjoined; but the interior things of the Word are conjoined to the life which is in the interior good of charity."—A. C., n. 3452.

"There are some who are in genuine truths, some who are in truths not genuine, and some who are in falsities. And yet they who are in genuine truths are often damned; and they who are in truths not genuine, and who are even in falsities, are often saved. This will appear strange to most persons, but still it is true. Experience itself has confirmed it. For there have been seen in hell

those who were more learned than others in the truths derived from the Word and from the doctrine of their Church, both dignitaries and others. And on the other hand, there have been seen in heaven those who were not in truths, also those who were in falsities, both Christians and Gentiles. The reason that the former were in hell, is, that they were indeed in truths as to doctrine, but in evils as to life; and the reason that the latter were in heaven, is, that they were indeed in non-truths [or falsities] as to doctrine, but yet were in good as to life."—A. C., n. 9192.

"They who belong to this heaven [the first or lowest] are all in the state of obeying or doing the truths and goods commanded in the Word, or in the doctrine of the Church in which they were born, or by their master or teacher from whom they have heard that this or that is true and good, and consequently is to be done. The greater part of such persons are not in genuine truths, but are in falsities from ignorance; which falsities are nevertheless accepted by the Lord as truths, because they have for their end the good of life."—A. E., n. 443.

"Goods are of infinite variety, and they have their quality from truths. Hence the good becomes such as are the truths which enter. These truths are seldom genuine, but are appearances of truth,—and are also falsities, but still not opposite to truths; nevertheless when these flow-in into good, which happens when the life is formed according to them from ignorance wherein there is innocence, and when the end is to do good, then such falsities are regarded by the Lord and in heaven *not* as falsities, but as bearing a resemblance to truths; and they are accepted as truths according to the quality of innocence [in the recipient subjects]."—A. C., n. 7887.

"It is very common for those who have conceived an opinion respecting any truth of faith, to judge of others that they cannot be saved except by believing as they do; which, nevertheless, the Lord forbids (*See* MATT. vii. 1, 2). Accordingly it has been made known to me by much experience, that persons of every religion are saved, if so be, by a life of charity, they have received remains of good and of apparent truth."—A. C., 2284.

"In many instances those who are principled in some particular doctrine, even though it be heretical, think none can be saved who are outside of their own pale, or who do not believe precisely as they do. The reverse, however, is the fact. For the Lord has

mercy towards the whole human race, and desires to save all universally, and to draw them to himself. His mercy is infinite, and does not suffer itself to be confined to the small number within the Church [that is, in Christendom], but is extended to all throughout the world."—A. C., n. 1032.

"It is a common opinion that those born out of the Church, who are called Heathen and Gentiles, cannot be saved because they have not the Word, and are therefore ignorant of the Lord, without whom there can be no salvation. Nevertheless it may be known that they also are saved, from these considerations alone: that the mercy of the Lord is universal, that is, extended to every individual; that they are born men as well as those within the Church, who are comparatively few; and that it is no fault of theirs that they are ignorant of the Lord."—H. H., n. 318.

"The Lord provides that in every religion there may be precepts, such as are in the decalogue: as that God is to be worshipped; his name is not to be profaned; sacred days are to be kept; parents are to be honored; murder, adultery, and theft are not to be committed, nor false witness borne. The nation which regards these precepts as divine, and lives according to them from religion, is saved. Moreover, the majority of the nations remote from Christendom do regard them not as civil but as divine laws, and hold them sacred.

"Among the arcana of heaven is also this: that the angelic heaven is in the sight of the Lord like one man, whose soul and life is the Lord; and that this heavenly man is in every particular a man, not only as to its external members and organs, but also as to its internal members and organs (which are more numerous), and even as to its skin, membranes, cartilages, and bones; while both the latter and the former are not material but spiritual in that Man.

"And it is provided by the Lord that those also whom the Gospel could not reach, but a religion only, may also have a place in that heavenly Man, that is, in heaven, by constituting the parts that are called the skin, membranes, cartilages, and bones; and that they, like the others, should partake of heavenly joy. For it matters not whether their joy is such as belongs to the angels of the highest heaven, or such as belongs to those of the lowest; since every one who enters heaven, enters into the greatest joy of his heart. He cannot bear a greater, for he would thereby be suffocated. . . .

"There are a few who are totally ignorant of God; but these, if they have lived a moral life, are instructed by angels after death, and receive a spiritual principle in their moral life. It is the same with those who worship the sun and moon, believing God to be there. They know no otherwise. Therefore this is not imputed to them as sin; for the Lord says: 'If ye were blind,' that is, if ye did not know, 'ye should have no sin' (JOHN ix. 41). But there are many, even in Christendom, who worship idols and graven images. This is actually idolatrous, but not with all; for there are some to whom graven images serve as a means of awakening thought concerning God."—D. P., n. 254.

No one can fail to see that the foregoing extracts are all aglow with the very spirit of heaven — full of the infinite and tender mercy of the Lord. And we may search in vain for any such teaching in the old theologies. There was nothing like it before Swedenborg's time. Yet it would not be difficult to fill a moderate-sized volume with extracts from his writings similar to the above. But it is by no means uncommon now to hear from the pulpit, or to read in religious journals reputed orthodox, substantially the very same teaching. There are hundreds of ministers in our own country (and possibly as many in England), and they are among the most intelligent, popular and influential, too, whose beliefs and teachings will be found in marvelous agreement with the above extracts. So undeniably true is it, that the New Church, in respect to breadth, toleration, and genuine catholicity, is to-day in advance of, and really leading (as it should), all the other churches,—gradually imbuing them with a broader and better spirit, and so making them all, in a measure, *new* churches. Or rather the Lord is doing this through his new and deeper revealings, thus coming and manifesting Himself with new power and glory to all humble, obedient, and receptive souls.

B. F. BARRETT.

A LESSON FROM THE PSALMS.

The last book in the Bible, before the Psalms of David, is concerning a man named Job. It consists of what Job and his friends said concerning God and his providence, and his permission of evil. The names of Job's friends are given. The Psalms treat of a man named David. They consist mostly of what David said to and of God, and concerning his (David's) enemies.

The names of David's enemies are not given. Those that give their attention to the Psalms see the truth of what Swedenborg says of the style in which they are written. The book is placed between Moses and the Prophets, and partakes a little of the style of each. We see something of the style of the Prophets in the use of the names of representative men when these men are not meant — as Jacob, Israel, and Joseph; and we find many passages similar to those we find in the Books of Moses. With regard to the fact that David called none of his enemies by name, it may be said that he was speaking to God, and that God knew the particular enemy or enemies meant by David upon every occasion. But there is a something in the Psalms leading us to think, or else to believe when told it, that David's enemies were inhabitants of the other world, and that he did not know their names. The more we know of the peculiar or particular use of the book, and the use it performs in the regeneration of mankind, the more certain we feel that the Lord provided that the book should be placed in the Bible between the historical Word and the prophetical. The whole book seems to be one for a sincere Christian to take with him into his closet. He knows the law. Will he keep it? Moses gave laws, and the prophets announced the woes and judgments to come to those who had broken the law. The Psalms seem to be food for charity in the heart; to be sung as morning praises, and said as evening prayers and repentances; a preparation for daily work, followed, after the work is done, by a careful ex-

amination of it, and an acknowledgment that the Lord gives the ability — the power and will — to do it.

From the letter of the Psalms it would seem that David was in continual trouble, persecuted, and cruelly tormented. If by men, why did he not ask God to destroy this or that man? It seems, from this book alone, that David had no friend but God. He, an Israelite, living at a time when the spiritual mind of that nation was closed up, when they had no knowledge of the inhabitants of the other world, or that there was another world, wrote as if he knew that invisible spirits were his worst enemies, and were continually planning, scheming, and working to destroy his soul. We have no good reasons for believing that David knew he was a soul or had a soul. His character, or rather his two characters, one the opposite of the other, greatly puzzled theologians before the Second Coming of the Lord, and all of these since who have not believed or known that the Word has an internal sense, and seen something of the real meaning of the Psalms of David.

The door leading to the real meaning of the Psalms was opened by the words, "By David the Lord is meant." These few words — this short sentence — believed and received, or comprehended, opens the Psalms and makes the book of the sacred songs a new, and wonderful, and most precious book, not only to learned and wise Christians, but equally so — perhaps more so — to the most simple minded of all those who can with propriety be called Christians. Having this knowledge, one familiar with the Psalms may with closed eyes see the true meaning of hundreds of passages which were before dark and mysterious sayings, and undeclared parables. He need no longer hold his reason in bonds and compel himself to say or even believe that David, as a man, was "a man after God's own heart." "By David the Lord is meant." Therefore it was the Lord Jesus Christ who was a man after God's own heart; who would fulfil all his will. No wonder that good Christians, the best on earth, have loved David, the sweet singer in Israel. And no wonder that the Lord's words during his temptations and his glorification on earth

were arranged before he was born, to be sung by Christians, especially after his Second Coming, when it would be known that by David the Lord is meant. David represented the Lord when the Lord was a man on earth redeeming the world from the power of evil, and suffering as it was best he should, and as he was willing to suffer in that body during those years. But this is not all that makes the Psalms precious to true Christians. Man is regenerated in like manner as the Lord was glorified; and he was glorified during those years when he was fulfilling all that David wrote, and was continually suffering from the malicious cruelty of those called by David his enemies.

When we see all this we find a reason for the comforting influences which have flowed into the hearts of regenerating men and women as they have read the Psalms while suffering in temptations, being persecuted by invisible yet most real foes once men on earth. Not knowing what it was that soothed and comforted, nor from whence it came, they have felt it, and have been drawn to David as a most holy saint, and loved him with an indescribable tenderness. Loved the Lord without knowing it! or without knowing how directly and really or personally they loved him.

If by David the Lord is meant, then by David's words are meant the words of our Lord and Saviour. Much of the thirty-ninth Psalm is concerning the Lord's patience in his temptations and persecutions. And so these words relate to his whole life on earth; for he was continually persecuted, and never once lost his patience.

"I will take heed to my ways that I sin not with my tongue." Whatever the Lord said he would do he never failed to do. This Psalm begins with the words, "I said," which means that it was so. "I will keep my mouth with a bridle while the wicked is before me." As our thoughts go to the Gospels, the written life of our Lord, how many times we see him silent under the greatest provocations, saying nothing to the wicked when his words could do them no good. A bridle is a contrivance which corresponds to the ability by which the understanding is controlled. Words, thoughts,

truths, and ideas, come from the understanding. The mouth corresponds to the whole man as an intelligent, thinking, or intellectual being. To keep the mouth is to speak no useless words, especially none that will do harm. The Lord perfectly understood the condition of the wicked before him, and he had perfect control of all his abilities.

"I was dumb with silence." This was said by David, but the Lord was meant. He answered some of His persecutors not a word. "I held my peace, even from good." His most gracious words could do no good to those who had no ears to hear. We cannot hold our thoughts from the Lord during those years of his life on earth, from childhood to the time when "he began to be about thirty years of age." And we enjoy thinking of his patience then. Only those having some love of goodness can be benefited by truths.

"And my sorrow was stirred." He was a Man of sorrows and acquainted with grief. "The sorrows of death compassed me." Surely this was from His thoughts of the condition of the world, and that the angels in heaven, as well as mankind on earth, depended upon what He alone could do for their future happiness, and even their existence.

"My heart was hot within me." His heart means His love or affections, and all fire is from His love. "While I was musing the fire burned." While He was meditating upon man's condition, and His work of redemption, His love burned within Him. Again our thoughts go back to those long years of silence in Nazareth before the fire broke out and burned brightly upon the hills of Galilee and in the temple at Jerusalem. And in His manhood He went up into a mountain to pray, and there remained all night. And in the daytime He taught in the temple, but at night went out to Bethany, there to muse as the fire burned in His heart. Then He called His twelve prepared men to speak to them. "Then spake I with my tongue." He came to speak, not write; and blessed are they who, when they read His words, hear His voice, and no other.

And by and by He no longer held His peace before the wicked, as we see by His words recorded in the twenty-third

chapter of Matthew. Then He spake as a mighty king to his subjects, or as the true God to his wicked children. But He was not yet glorified, and He immediately came down into His infirm nature, and said, speaking to the Father within Him, "Jehovah, make me to know mine end, and the measure of my days, what it is, that I may know how frail I am." He was not yet glorified, and through and by the work before Him He must glorify Himself. What a lesson to all regenerating men and women is in the words, "That I may know how frail I am." As He was glorified, so are we regenerated, if at all. And well may we say, Lord make me to understand myself and the end I am seeking, and my state continually, that I may know how frail I am, and look to thee for strength, will, and wisdom, and even the disposition to shun evils as sins, and to do good from thee.

RICHARD WARD.

MISERERE DOMINE.

SAVE, O save from powers of sin;
Lest my soul, hid from Thy light,
Desperate grown from strife within,
Lose itself in deepest night.

From the past I fain would fly,
Fain would lose myself in Thee;
Father! Saviour! hear my cry,
Let my life renewed be.

May Thy love and wisdom great,
In my heart begin to grow,
That, before it be too late,
I Thy perfect peace may know.

Yes, I come to Thee, my Lord.
With Thy master hand and key,
Tune each infant string and chord
Into heavenly harmony.

HELEN J. LOVEJOY.

THE DAY OF THE CRUCIFIXION.*

Some of our readers may be surprised to learn that there is a considerable and apparently a growing party which holds the opinion that the crucifixion of our Lord took place on Thursday rather than on Friday, as commonly received. And it is interesting that this change of date, which has the approval of many distinguished scholars, is made at the instigation of a modest Congregational minister residing at Wellfleet, Mass. Mr. Aldrich is attending to the sale of his book for the simple reason that he could get no publisher for it, and he introduces it somewhat as follows: —

"If you have heard nothing of my theory, you will hardly feel willing to read the book. Let me therefore remark that the expression, 'in the end of the Sabbath' (Matt. xxviii.) literally means 'after the Sabbaths,' or, 'at the close of the Sabbaths,' and plainly indicates that more than one Sabbath had passed. Now I prove in the book that this was the case: that the 'high day' of the Feast of the Passover did not fall that year on the ordinary Sabbath, which is our Saturday, but on the previous day, which is our Friday; and thus that two Sabbaths had come together, and that our Lord was crucified on Thursday and rose after three days. Moreover, it was distinctly said by Him that the Son of Man should be 'three days and three nights in the heart of the earth' (Matt. xii. 40), and the ordinary reckoning covers but two nights. Again, no one has found any mention of what was done on Wednesday of that week, and it is commonly held that He remained in concealment during that day,— an improbable suggestion, which is rendered necessary only by the mistake of assigning the crucifixion to Friday instead of Thursday. Justice Bradley of the United States Supreme Court, assures me that he has calculated the Passovers, and has found my assertion that Friday was the high day or Sabbath of that Feast to be scientifically proven."

* "A Critical Examination of the Question in Regard to the time of our Saviour's Crucifixion, showing that He was crucified on Thursday, the fourteenth day of the Jewish month Nisan, A.D. 30." By Rev. J. K. Aldrich. Boston: 1882. pp. 262.

Mr. Aldrich then remarks that his theory reconciles all the discrepancies supposed to exist between the Gospel of John and the other Gospels, and that its adoption is important on this ground. He then shows very flattering letters from various leading men in churches and schools who seem to have written to him very freely, and to have expressed themselves in public very sparingly. It is said that no adverse criticism has ever been expressed in terms which fully meet Mr. Aldrich's arguments.

Taking up the book with friendly feelings, and with a willingness to prove all things and hold fast that which is good, the reader finds in his hand a little, neatly-printed treatise easily read through at a sitting, and setting forth the points already given him. He finds not much of book-making skill, none of the exhaustive thoroughness which marks the monographs of famous Biblical scholars, and an honest confidence which hastens directly to its conclusions. In preface, in introduction, and in the body of the work, "therefores" fall thick and fast, and sometimes unexpectedly. Mr. Aldrich also has a modest but trying way of dropping into a quotation from some writer, who happens to be for the time serviceable, without completing his own argument; and the smallness of his library has led him to make use of Encyclopedias to the neglect of the great specialists whose names are of the first authority. As these are all against him, and as they hold the public confidence, an opposition which does not squarely meet and vanquish them seems feeble.

To be more particular: we are informed in the preface that the book is "irrefutable," which is an unwise thing to say; we read a little later that the difficulties of the long-received theory are "insuperable," but men like Dr. Geikie have not found them so, and their opinion should not be dismissed so lightly; again, when we read, "the evidence, therefore, is conclusive, that Jesus arrived at Bethany on the Jewish Sabbath," we remember that the "evidence" is only the agreement of opinion; and when we find the statement, "we have now shown that Friday, in the year that our Saviour was crucified, was the fifteenth day of the Jewish month Nisan,"

we cannot forget that the year of the crucifixion is itself a matter of disagreement, and is treated of by Mr. Aldrich a hundred pages later. And it is not reassuring to find that, in reckoning Daniel's prophecies, our author says *terminus æquus* when he means *terminus a quo*.

The difficulty which arises in the reader's mind from the use of our names of days which begin at midnight for Jewish days which begin at sunset, is very great, and goes near to confusing the whole reasoning beyond repair, as when we read, "Tuesday evening, which is in reality on Wednesday. So that whether we say Tuesday evening or in the daylight on Wednesday, there is a substantial agreement."

But this difficulty may be unavoidable, and no slight deficiences in style should be suffered to interfere with a fair study of this important subject.

Mr. Aldrich points out the extreme reasonableness of supposing that our Lord suffered death at the very time when the paschal lamb was slain, and that he was anointed by Mary at the very time when the lamb was set apart, and that he rose at the very time when the sheaf of first-fruits was waved. He is not, of course, original here. But the facts that our Lord had eaten the Passover with his disciples on the night before his trial and death, and that the Jews ate it on the day of his death,—for they would not go into the judgment-hall because they were to eat the Passover that day (*See* John xviii. 28),—require Mr. Aldrich to suppose that our Lord ate upon the true day, and that the Jews ate upon what they supposed to be the true day, but was the following one. And thus he gets into deep water just when his argument should be the most lucid and convincing.

As to the astronomical calculation of Justice Bradley, we will only undertake to say that this is not free from difficulty, since the Jews are supposed to have reckoned not exactly from the new moon, but only from appearance, that is, from the time of seeing it. And, with all respect to his honor, we would ask for at least one other calculation, made independently, as confirmatory.

The two leading points in the theory lie more fully within

the reach of ordinary scholars. One is as to the meaning of MATT. xxviii. 1. But does "after the Sabbaths" render the Greek words? Mr. Aldrich is clearly right in condemning the revisers for saying "late on the Sabbath day," for all agree that the Sabbath had ended at the previous sunset, and that the resurrection was not on the Sabbath at all. But is he nearer right?

It will be remembered that we read of the women as resting on the Sabbath day (*See* Luke) and as coming "when the Sabbath was passed" (*See* Mark), that the words for Sabbath are in the singular here, and that no mention is made of more than one day of rest. Of this, Mr. Aldrich simply declares that the two days intervening had been classed as one Sabbath. This is not impossible, but the use of the singular in two instances against one, surely tends to hold the question open whether there was one day of rest that week or more. Moreover, the use of the plural, as in Matthew, is not limited to this instance. And in looking up the matter, we can give no heed to the assertion of the author that in the genitive case the plural has its own force, though the plural has confessedly the force of the singular in all the other cases. Consequently, when we find the plural used when "Jesus went through the corn-field on the Sabbath day," "when he entered into the synagogue on the Sabbath day," and so on in several instances, we find a doubt resting upon the proposed rendering as to MATT. xxviii. 1.

The second point is as to the "three days and three nights" of MATT. xii. 40, to which we would say that we regard it as wholly the best argument, but do not see that Mr. Aldrich has made out the needed supposition that the events succeeding the death and preceding the entombment could not have transpired between three and six o'clock in the afternoon. To his belief that the body could not have been placed in the tomb till after six, and thus not till after the close of the day commonly reckoned as the first of the three, we would only say that the opposite is held by nearly all others. The preparation for the tomb was so hurried that the women came after the Sabbath to prepare the body more fully, and Mr. Aldrich

seems to overlook the small size of the city which rendered it possible for the movements of Joseph and others to take place in a brief time.

On the whole, we would say that this treatise is by no means sufficient to set aside the established opinion, which there should be no hesitation in setting aside the moment that the error in it is clearly shown. We think there will be many who will feel inclined to Mr. Aldrich's view, but they will probably ask him for a demonstration. They know too well the Jewish custom of reckoning a part of a day as a day, to yield the whole ground upon the one point of "three days and three nights," unless other arguments of power are added. And we are glad to say for Mr. Aldrich that he asks for nothing but a fair judgment.

To endeavor to reach a decision for or against the Thursday theory as here presented, we would remark that one point is beyond all doubt, namely, that our Lord rose on the third day. No one has ever questioned this openly, and to question it would destroy any theory. Now to affirm that the body could not have been laid in the tomb on the same day on which it was crucified, is to affirm that what Joseph and the rest aimed to do, and presumably did do, was not accomplished, and that the next day had already begun. If it had so begun, then the common reckoning would make our Lord to have risen on the *second* day; but if the day had not begun, if the efforts were successful, if the entombment did precede sunset, then Mr. Aldrich's theory will be seen to make the resurrection occur on the *fourth* day, which is inadmissable. Thus it will be seen at once that one link of the chain of this theory is the mere assertion that the desire of all, both friends and foes, to have the bodies buried before the Sabbath began, was not accomplished — a very weak link indeed. Supposing that this desire was accomplished, as is fully implied in the Gospels, then, on Mr. Aldrich's theory, we must reckon a part of Thursday, all of Friday, all of Saturday, and a part of Sunday, making the resurrection occur on the *fourth* day. Admitting, on the other hand, the probability that the great care exercised to entomb the body in season — for which its

suitable preparation was deferred — was successful, we are led at once to see that, to make Sunday the third day, we must make Friday the first. And this is what Christians in general do.

A New-Churchman can add to this idea of the third day an interesting confirmation. It was a part of Swedenborg's experience to learn from unnumbered instances what is the common time of resurrection. It is, he says, "the third day."—*See* T. C. R., nos. 138, 281. But he also speaks of men's rising "after two days" (*See* H. H., n. 312), and leads our thoughts away from the idea of "after three days." This agrees with the words, "After two days will He revive us, in the third day He will raise us up, and we shall live in His sight."—Hosea vi. 2.

Now these days are evidently to be reckoned from death rather than from entombment. And thus if a man has died on Friday, at three P.M.,— taking the time of our Lord's death for the example,— Sunday would be the third day, and would be the time "after two days." But if he died on Thursday, he would rise, as we speak in earthly language, on Saturday.

Finding that the whole drift of teaching is in favor of the third day, and that Sunday was the third day from Friday, and that the death must have occurred on the day which would make Sunday the third; finding that the astronomical calculation rests upon a single authority; and finding that the linguistic arguments are not decisive, we reach the conclusion, in all kindness and respect for Mr. Aldrich, that, before his book can be received as "irrefutable," it must settle some matters which it does not settle, and must be so revised as to raise fewer difficulties in the reader's mind. A simple diary of events by day and hour would make it a plainer statement, but we believe we have not misunderstood the book.

If some of the distinguished receivers of this Thursday theory would support it in print, the public would certainly be grateful, as then, by means of friendly controversy, the probable truth might be ascertained.

Theodore F. Wright.

SWEDENBORG STUDIES.

THE "CORONIS" AND "INVITATION."

The re-publication of the "Coronis," or Appendix to the "True Christian Religion" in the Latin, has long been desired, not only because it was the last — or nearly the last — work upon which Swedenborg was engaged, but because the edition which was published in 1780 was wholly out of reach. The American Swedenborg Printing and Publishing Society might well have introduced their edition with this volume, rather than wait more than two years after the editor's work was done; but hearty thanks are due now for this neat and precious volume. The Rev. S. H. Worcester, the editor, has done more than merely to reproduce the "Coronis." By way of preface he has first printed some extracts from the "True Christian Religion," in which a later work was promised. Then he has given the brief "Coronis," or plan of one, which Dr. Tafel printed as a part of the "Diary." Then follows another brief summary, and this is followed by the "Coronis" itself, filling over sixty pages. Under this title, which means the stroke or flourish beneath a signature, Swedenborg has given a history of the ages of the world in their spiritual sequence. An English translation of this tract is somewhat common.

The fifth portion of this volume is the important "Invitation to the New Church," which has never appeared in English, and which fills some twenty pages. This has cost the editor the most work, for he has had no original to make use of, and has depended upon two copies, one of which was followed by Dr. Tafel. But Dr. Tafel made very many mistakes, confusing the sense, and one of the copyists was faithful but ignorant of Latin, so that much thought has been required to obtain the true reading. Of the success of the editor in this task we would speak in high terms, for the time and pains he has spent are known to us. To the "Invitation" he has subjoined the important fragment on "Miracles," making the

volume perfect, if we forget one brief paper which would have come in very appropriately just after the "Coronis." We mean the sketch of an "Ecclesiastical History," which was at hand in the photo-lithograph, and which could have found no better place than this.

The usual lists of passages of Scripture which are cited (with indications by use of the types as to the nature of the reference), and of Editor's Notes showing every change, follow and complete the volume, which contains over one hundred pages, and costs but a dollar.

THE POSTHUMOUS WORK ON THE "DIVINE LOVE AND WISDOM."

Mr. Editor:—

In the November number of the MAGAZINE is an article bearing the title which I have placed at the head of this paper. The article gives me the opportunity to say a few words which ought to be said; their substance will be found also in the Editorial Preface to "Apocalypsis Explicata."

In the volumes that I am editing, typographical errors will doubtless be found. Of "Apocalypsis Revelata" unfortunately I did not read proofs of the plates, and errors were made by accidents while the work was in the stereotyper's hands. Eyes that have suffered with long and trying service, have doubtless let many wrong letters pass undetected.

But let us look at the criticisms that are contained in the article to which I have referred. The words that are criticised contain no printer's errors. They are printed according to my directions.

The writer of the article says, "The diphthongs æ and œ, which are constantly recurring, should, we think, have been printed in the form now commonly in use." He probably means that he would have had them printed with united letters. But the mode that I have adopted, that of separate letters, is the form that is now most approved. Let the writer look in Harper's new Dictionary for *Caelum* or for *aes*, and he will find no united or compound letters. In a single instance, however, I ventured to use joined letters: to distinguish between *Caelum*, meaning a chisel, and *Cælum* meaning heaven, I wrote the former with joined letters, *Cælum*, and the latter with separate letters, *Caelum*.

Dinoscuntur seems to be regarded as an error in spelling. Swedenborg often so wrote it. Harper's Dictionary gives it as the preferable form. Look for *Dignosco*, and you will find yourself directed to *Dinosco*.

The writer says that *incohant* should be *inchoant*. Harper, following Brambach, gives *Incoho*. Look for *Inchoo*, and you will find yourself compelled to look again.

The writer says that the editor seems to have changed *quotidie* to *cottidie* unnecessarily. Brambach's reasons for the latter spelling seem sufficient. Look for *Quotidie* in Harper, and you will find yourself referred to *Cottidie*.

It is said that *pro ut* should be written as one word; also that *circum circa* should be joined; there is good authority for both ways. If you look for *Prout*,

you will be referred to *Pro; Circumcirca*, however, will be found as one compound word.

Swedenborg's spelling was not uniform. He sometimes spelled the same word in more than one way in a single sentence. For example: he commonly wrote *Delitiae*, but I can point out many places where he wrote *Deliciae*. Beyer, in his Index, spells the word uniformly with *c*; I have used the same spelling. I have no dictionary in which *Delitiae* is found. The professor of Latin in a New-Church university once wrote to ask the meaning of this word *Delitiae*, which he could find in no dictionary; he was probably amused when I referred him to *Deliciae*.

I have tried to follow Swedenborg's spelling where it is uniform. I have departed from it when the student who needs to consult a dictionary will thus be helped. I should not have felt authorized to do even this, if copies of the original editions and photo-lithographs of the MSS. were not accessible. Where Swedenborg is not uniform, I have tried to be; but in several places I have failed through slips of the memory. My later work is not uniform with earlier work; nor is the later wholly uniform in itself.

SAMUEL H. WORCESTER.

BRIDGEWATER, Oct. 30, 1884.

We are glad to hear from our friend, and would only say that, in regard to the words alluded to, there seems to be a difference between the good authorities he mentions and those which we had at hand in writing, among them the London lexicon of White and Riddle, and the little Tauchnitz lexicon.

THE NEW "APOCALYPSIS EXPLICATA."

WE hail with joy the appearance of Vols. I. and II. of the new Latin edition of this work. To be sure, we have for the time two uncompleted editions, for the reprint of Dr. Tafel was checked by his death at the same point reached by the second volume of the Worcester edition. But we know that the editorial work is all done, and that the elaborate index, which will make a volume, is well on towards completion.

The style of the present edition is the same throughout. Excellent paper, and types so varied as to assist the reader, have been used as before. At first sight the pages present a broken appearance from this cause, but one can get accustomed to it and like it.

As to the care which has been exercised on the part of the editor, it is hardly necessary to speak. Mr. Worcester's list of "critical notes" indicates the perplexities which have sometimes arisen, but the hardest part of his work is not

noticed unless one takes into consideration the distance from the printer, the difficulty of reading the photo-lithographic copy in some places, and the care to be exercised in verifying countless references to the Scriptures and to previous works of the author. To these must be added the doubts felt by the Publishing Society, which has always, for some reason, regarded the work as an experiment.

We would urge our readers to purchase these volumes as fast as they appear, and thus to give that encouragement to the Society and the editor in their great undertaking which all enterprises need and which, in this case, is wholly deserved.

EDITOR'S ERROR IN A. E., n. 700.

One of those errors which have come in with good intention, and which must be eliminated in new editions, is to be found in A. E. n. 700, in the middle of page 573 of the second volume of the Hindmarsh Latin edition. Swedenborg was there treating of the passage of the Israelites over Jordan, and gave the meaning of some particulars of the history. "By Jordan and its waters are here signified," he said, "the falses of evil which bear to hell." This is so plain to me reading the photo-lithograph of the manuscript that there seems to be no room for mistake. The reader thinks of Jordan, in full flood at that season, and apparently sure to carry the Israelites and all they had down into the Dead Sea and destruction. Spiritually and naturally the passage and Swedenborg's comment upon it are perfectly clear.

But the editors of the Hindmarsh edition changed the words *quæ ferunt ad infernum* — "which bear to hell," to *quæ fuerunt ab inferno* — "which were from hell." The English translation adopted the error, and thus the true force of the original words has always been hidden. The change may have been made from a feeling that *ferunt* should not be used without an object, but the mind in reading instantly supplies the object from the context and the spiritual meaning.

BOOK NOTICES.

THE REALITY OF FAITH. By NEWMAN SMYTH. New York: Charles Scribner's Sons. 1884. pp. 315.

THE charm in Dr. Smyth's sermons is in their candor and Christian zeal. He is not clear in definition; he involves almost every point of theology in some obscurity, and he is therefore not a great teacher, but his perfect boldness and genuine earnestness are striking and exhilarating. In printing twenty sermons he has selected such as would most fully present the reality of his faith as a working principle. All are written with vigor, and will repay careful reading. Among notable sayings, we find the following: —

"There prevails in the religious world a strong and growing desire to escape from the artificial, the mechanical, and the formal, and to find the natural, the living, and the real, in Christian faith and practice."

"It should not need to be said that these sermons represent no party in the Church, and no school in theology: no views of mine should be imputed to any of those honored theological teachers with whom I am glad to claim fellowship in the general sympathies of a profound religious movement for the more thorough Christianization of theology."

"We do not preach the Gospel if we are content merely to teach a system of Biblical truths."

"Christianity is a larger and better thing than Christendom yet knows."

Of Dr. Smyth's view of the atonement we can make nothing. It seems to be neither the old atonement nor the new reconciliation. And he falls back to Calvinism when he says of the end of the world,—

"Then, after the Christian era, shall be the end of the world. Then, not till then, shall the crucified, risen, and ascended Lord give up his mediatorial kingdom to the Father, that God may be all in all."

In treating of the justice which does not deny a hope to the Gentile, the sermon on missions is strong and convincing, and is conspicuously the best in the book, which is so well printed as to make reading a pleasure.

SOME HERETICS OF YESTERDAY. By S. E. HERRICK, D.D. Boston: Houghton, Mifflin & Co. 1885. pp. 320.

A SERIES of biographical sketches of ecclesiastical leaders, prepared for Sunday evenings, would ordinarily have little interest for

the reading public; but, in this case, the writer is a man whose power in the pulpit is so well known and whose modesty is so great, that a volume by him is sought for with eagerness. The reader's expectation will not be disappointed, nor will he fail to discern something of the writer's power, for he will see perfect candor mingled with an energetic effort to make what was good in the men described impressive and stimulating. By linking Tauler and the Mystics, Wiclif, Hus, Savonarola, Latimer, Cranmer, Melancthon, Knox, Calvin, Coligny, William Brewster, and Wesley, Dr. Herrick has presented strong pictures of the Reformation so far as he sees it to have gone.

In speaking of Calvin, he says manfully,—

"I am not sure that it is not a blessing to us in these later times that Calvin had so large a hand in the burning of Servetus. Let it remind us that logic is not religion, though Calvin was religious. Let it prove to us that system may exist, and yet the very soul of pure and undefiled truth may not be held in its meshes; that men may get out of their interpretation of the Bible, however well concatenated and consistent, false deductions as to duty and life."

And again this Congregationalist leader says,—

"Neither Augustine, nor Calvin, nor any of their successors, has been empowered to say, 'My interpretations are ultimate and infallible. Augustine, Remigius, Anselm, Luther, Calvin, may do their work in adding to the glorious pile; but let no man dare to say, The temple of truth has been witnessed in its perfection by these eyes and carried by this hand to its completion.'"

The New-Churchman's Prayer-Book and Hymnal. By the Rev. Frank Sewall. Second edition. Revised and enlarged. Philadelphia: J. B. Lippincott & Co. 1884.

The publication in an enlarged form of a liturgy having already a recognized position in the literature of the New Church, calls for no remark as to its general character, unless it be a commendation of the courage which leads to the printing by private means of a book which is not expected to have a wide introduction, but which, it is believed by the compiler, will exercise an influence for good. Mr. Sewall, as is well known, favors a close observance of Episcopalian rites as the ancient, accepted, and sacred usage, and by this book makes it easy for others to join with him. He has also in view the promotion of devotional exercises, and may certainly be encouraged by the progress among us in this direction.

The book has evidently been prepared by portions, and thus has

six separately-paged sections, which include everything that can be needed. The Psalter, the "Hymns" from Holy Scripture, and the Hymnal proper are of course the largest sections, and then there are orders of service, prayers for all occasions, devotions before Communion, tables of Scripture lessons, and other carefully prepared material which cannot be examined at once.

We do not see how the work could be better done by a single hand, and we shall await with interest the public verdict of the years to come. That Mr. Sewall has gone far to supply the want of a Book of Prayers felt by some, is evident at once.

The Countess of Albany. By Vernon Lee. Boston: Roberts Brothers. 1884. pp. 303.

The propriety of placing this volume in a series of "Lives of Famous Women" rather than in a series of lives of the infamous, will be doubted by all readers. Not celebrated in literature, much less in philanthropy, the Countess of Albany has a story of moment mainly as a warning. But as a sketch of eighteenth-century life, this book is exceedingly valuable. Italy especially, and to a less extent Paris and London, are painted as they then were by an artist whose moral judgments seem to us of small value, but whose descriptions of men and women are vivid indeed. The drunken prince, the wretchedly ignoble countess, the Ishmaelish Alfieri, the priests, the philosophers, the politicians,—all are presented with perhaps an excess of color, but in a way fully to record the baseness and brutality of the century of the Judgment.

The Native Religions of Mexico and Peru. By Albert Reville, D.D. New York: Charles Scribner's Sons. 1884. pp. 213.

No better brief presentation of the religious systems of Mexico and Peru exists than is found in this well-printed book, containing the Hibbert Lectures for 1884. The gifted Frenchman, whose words have been skilfully translated by Mr. P. H. Wicksteed, has not much to say about the philosophy of his subject, but presents in a brilliant way the salient features of the faith and rites of Mexico and Peru. In so doing he corrects misrepresentations made by historians as to the conquests of Cortes and Pizarro, and shows precisely the state of the kingdoms when invaded by the Spaniards. With the accounts of the royal families, their rise, their power, and their fall, we have been especially pleased, nor could we fail to see in the Incas, chief priests, and absolute mon-

archs as they were, many resemblances to the Pharaohs of Egypt, and many reminders of the idolatrous decline of the Ancient Church.

The Shadow of the War. A story of the South in Reconstruction Times. Chicago: Jansen, McClurg & Co. 1884. pp. 378.

This volume, printed anonymously, is written with a view to setting forth with historical accuracy, and yet in the interesting form of a romance, the scenes and circumstances in the South when the combination of Northern office seekers and ignorant freedmen ruled the conquered people. There is no sectional feeling in these pages, and, so far as we can see, no injustice, and we therefore freely commend the story, which, aside from its historical value, has an excellent plot and execution.

Where the Battle was Fought. By Charles Egbert Craddock. Boston: James R. Osgood & Co. 1884. pp. 423.

The author of "In the Tennessee Mountains" has already made himself a name as a strong, honest, American writer of fiction. This work, much more ambitious in its plot, has the same qualities of pathos and strength of color. That Mr. Craddock is somewhat crude in his style, especially when attempting anything humerous, all will admit; but his honesty is apparent, and he is clearly a growing man. He deals here with an old battle field, surrounded by a dismantled Fort Despair, and bearing a single house half ruined by shot and shell, and belonging to an old Confederate officer wholly ruined in fortune; and so vividly does he paint his scenes with this background of weird fortifications, that the tale of love, and conspiracy, and triumphant justice, is scarcely more interesting than the old scarred and desolate fortress and field.

The Viking Bodleys. By H. E. Scudder. Boston: Houghton, Mifflin & Co. 1885. pp. 190.

The last of the Bodley Books,—and we heartily regret to learn that this is the last,—treats of Norway and Denmark, maintaining the same sensible and entertaining style of narrative which is found throughout the series, and which makes this volume and the rest, with their excellent illustrations, well suited for gifts.

THE NEW CHURCH.

Tithing.

We are very glad that the system of tithing is brought forward again. There is no objection to be urged against it unless it be insisted upon as a Jewish, and, consequently, a Christian law. This would be an erroneous appplication of the ordinance given to a people who could only live in blind obedience to laws which they did not understand, or in disregard of them. And to lay down a law of tithing now would be to descend from a Christian to a Jewish level of thought.

But to show the sweet significance of tithing, to look at it as they looked at it who were before Judaism, and to observe it not as an inflexible rule but as a luminous principle,—this is wisdom. A person in taking the system to himself should not say "Just one tenth, no less and no more, I will devote to Church uses," but in reason and wisdom he may say, "I will establish an account, and will place in it one tenth of all receipts when they come to hand, and will draw from it for support of Church uses. I will not limit myself to this when unusual need arises, and I will not refuse to consider the case when a tenth may seem too much to use in this way. I will go on systematically and accustom myself to the practice."

This subject, in its higher aspect, has already been thought of by our people. The earliest receivers adopted it, although their incomes were very small. It was also a subject of discussion and report in early meetings. And it has always been in use as at least a sort of basis, though some have habitually exceeded the actual tenth.

We remember at Convention in Portland, in the year 1868, that Dr. S. M. Cate, of Salem, presented the subject in a practical way by telling of a family in which a tithe-box was in use by all, old and young, so that one-tenth part of all receipts was placed at once in the box. The appropriation of this amount was a delight. There seemed to be always something to give, when there had previously been times of unhappy refusal to give. We know of some who were led at that time to begin the practice, and who in their hearts will always thank Dr. Cate for his advice.

One great advantage of this system is, that one knows well beforehand what he can do. This is perfectly plain if he has a salary or fixed income, and if he be an orderly business man he can tell very nearly how much will be drawn for family use. Now one-tenth of the income being at disposal, he can have something for every use of the Church, local or general, can undertake without risk to pay a certain sum for support of the minister, and so on. And he will be surprised at first to see how much in this way he can do, when before he probably did not do one-half as much, and had quite a struggle to do that at certain seasons of the year.

To the ministers we would commend this system. To be sure, the minister's income is generally small, and is almost invariably less than is needed to secure comfort and the means of study. Ministers often feel pinched for money, and this often arises from receiving their payments in an irregular way. The majority of them prefer a small salary promptly paid to a larger one paid tardily, for the prompt payments save their feelings and enable them to pay as they go and then to turn their minds to other things. They all need, however, the benefit of contributing to the Church. This puts them in the right attitude towards it, by separating in their thoughts between themselves and it, and by increasing their self-respect and happiness.

For ministers and for all, another great advantage of this system is, that it begets order in expenditure. It does away at once with the wretched neglect of accounts which is not unknown even in the ministry. It brings one at once to know what he has, and to think what he will do. It puts his pecuniary affairs into order.

The benefit to the uses of the Church, which would result from a general adoption of tithing, can hardly be conceived. Every use would prosper at once. One need being attended to, another could then be thought of. Instead of funds half filled up, lingering from year to year, we should have every year to announce some fund as filled for the time. A Society having a hundred members with incomes averaging five hundred dollars, would raise in this way five thousand dollars a year, when, without this system, it may tardily and doubtfully raise one-third of that sum. A very small Society, say of ten persons having the average income of five hundred dollars, would raise that amount for Church uses, and Societies would become self-supporting almost at once.

Thus the system has everything to recommend it to the consci-

entious, and they will act conscientiously by not waiting for others, but by adopting it at once.

Le Figaro on the New Church.

We have to thank a friend for letting us see the original article in *Le Figaro*, which was written in response to the announcement of the resumption of service at the chapel in Rue Thouin, after the summer vacation. The article speaks kindly of the devotion which erected the chapel, gives a summary statement of the doctrines of the Church, narrates the history of the movement so far as France is concerned, and is calculated to excite public interest.

The Massachusetts Association.

The meeting at Providence, R. I., the formal report of which will be found with this number, was very well attended, more than a hundred going from Boston and vicinity. The principal interest was felt in hearing and considering the report of the Rev. W. H. Hinkley of his visit to Sweden. This paper we also present, and trust that its good sense will have the same effect upon its readers that it had upon its hearers, who immediately took up the matter in good earnest. A pleasant little breeze arose over a remark by one that no indebtedness must be incurred in erecting the memorial church at Stockholm, but there was no time left for discussing this very important point. We sided with those who were against indebtedness, and could say *Amen* to the Providence friend who wished that no church with a debt upon it should be dedicated.

The report of the Committee on Religious Education brought forward an excellent subject by explaining the proposed instruction of Sunday School teachers in the correspondences of things, so plain and yet thus far so little understood.

The account of the work of the Rev. G. F. Stearns, who is, in part, a missionary of the Association, was encouraging to those who are interested in this good kind of work.

We heard, as we have heard before, an expression of opinion that it would be well for the General Pastor to call more often upon the ministers to preach at Association, and this feeling seems to be so strong as to justify the mention of it.

The Spring meeting will be held in Boston, and the one to occur next October will probably be held in Roxbury, so that the next meetings will be in central places making a full attendance likely.

As a sequel to the consideration at Providence of the needs of Stockholm, we would report that, on the last Sunday in October, a copy of Mr. Hinkley's paper and an envelope suitably imprinted were placed in the hands of each member of the Association in their Societies, and that on the first Sunday in November the envelopes were taken up. The total amount of the contributions is not at the time of writing fully known.

An Order of Worship.

We note, in the well-prepared Manual of the Cincinnati Society, an order of worship, printed for the purposing of inviting suggestions. The order seems to be nearly or quite that in use in some Societies, while some have a single prayer. Of the propriety of making a declaration of faith a part of public worship, we have some doubt, not seeing how one worships in repeating it. But the use of a creed is quite common and, soon after its introduction, it becomes a recognized and valued part of the service. The manner in which the Cincinnati friends approach the subject, gives perfect freedom of thought to every member: —

"It is proposed soon to change the form of our morning service. The matter has been before the Church Council for a year, and the following order has been substantially agreed upon by them; but it is thought best to present it in this number of the Manual, so that whatever objections may be made against it, may have a good opportunity to be heard. All suggestions are solicited.

1. Organ Voluntary, Anthem by Choir.
2. Introductory sentences; 'The Lord is in His holy temple, let all the earth earth keep silence before Him,' etc.
3. Silent Prayer. (Congregation kneeling.)
4. Sanctus (p. 7–9). (Congregation standing.)
5. Responsive Reading: "Give ear to my words, O Lord" (p. 2).
6. Selection.
7. Prayers. (Congregation kneeling.)
8. Psalter. (Congregation standing.)
9. Doxology (p. 9–10).
10. Lesson from the Old Testament.
11. Responsive Service (p. 11–42). (Congregation standing.)
12. Lesson from New Testament.
13. Selection or Hymn. (Congregation standing.)
14. The Sermon.
15. Prayer.
16. Declaration of the Faith of the New Church. (Congregation standing.)
17. Offertory.
18. Notices.
19. Hymn or Anthem. (All Standing.)
20. Benediction."

Zeal.

THERE is always something helpful in the companionship of one who is busy for the Church, and there is always something depressing in that of one who is nominally a New-Churchman, but has neither time nor money to expend in her behalf. There is such a thing as neglecting duty to go to Church meetings, and there is such a thing as to read the doctrines in excess, and so to acquire a distaste for the labors of the hand; but it is very pleasant and encouraging to meet with those who do not neglect their home or business duties, yet discharge them so diligently and orderly as to be always present at meetings, large and small,—earnest, happy, generous, and hopeful. There is a blessing in such devotion, and it is not known to those who cannot find time and strength for Church duties.

We take down the early volumes of our set of this MAGAZINE, and find the name, little known except in Southeastern Massachusetts, of William Snow, of Raynham. We note the marks of his pencil which show the deep interest he took in the contents of the first twenty volumes. Now Mr. Snow's meeting was at Bridgewater, seven miles away, yet the farm-horse never failed to reach the church door among the first. And this was the unbroken custom for some twenty-seven years. It seems now an almost incredible undertaking, but it was done, and done by a large family without a thought of pride in it.

It was a good example. There is room to follow it. Every Society has its duties. The Lord has provided for their performance. But they will not be well performed by those provided, unless they devote themselves, being energetic in home work that they may be thorough in Church work, enjoying it, welcoming the call to do it, and doing it heartily, reverently, gratefully, "not slothful in business, fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation."

"THE Great Absurdity of the Old Christianity and the Great Truthfulness of the New Christianity" is the title of an Italian pamphlet from the active pen of Signor Scocia. He prints here only an introduction, and subjoins the heads of the chapters, as an advertisement of the entire work.

THE RELIGIOUS WORLD.

"*Silent Revolution.*"

From an article on this subject which lately appeared in the *Spectator* (London), we make extracts which will need no explanation to the New-Churchman, who rejoices at every evidence that men begin to perceive the dawn of the New Age: —

"Between the destruction of Jerusalem and the thirty year's war of Germany the laws of war had not grown milder. European mankind had become nominally Christian; men regarded themselves as Christians and cared enough for Christianity to fight and to persecute for it; but they showed by their actions that they had learned nothing of Christ's most elementary lesson — to be merciful and forgiving. Christianity contains a more definite set of opinions, beliefs or doctrines than any other religion; these had been accepted in block by the religious of Europe; there was never in any age so much definite religious opinion as in that immediately following the *Reformation*; and yet that was the worst period of European history since the destruction of the Roman Empire by the barbarian invasions."

After noting the change in public feeling, which is now wholly averse to torture, to death by breaking on the wheel, and other cruelties which were practised in Protestant Germany, as well as in Southern Europe, the *Spectator* declares,—

"Any return to these abominations appears to the present generation impossible. But what has made it so? Not a change of opinion, but a change of character. The cause of this change of character is one of the most obscure questions in history. It took place during the eighteenth century. At the beginning of that period, torture and atrocious punishments were universal on the continent of Europe; at its close, they had been, we believe, abolished everywhere throughout Western Europe, except in Spain. The eighteenth century was a period of frequent, almost incessant war, and the influence of Christianity in any avowed and visible form had declined; and when the movement in favor of humanity commenced, it was not, on the continent, led by men who, like Howard and Wilberforce, acted in the name of Christ; on the contrary, it became identified with the non-religious, if not irreligious, illuminism of Voltaire and Rousseau. It is difficult to understand why the principles of mercy should spring up and bear fruit in such an atmosphere; we believe, rather by faith than by sight, that it must have been due in some untraceable and almost unconscious way to the teaching of Christ; but this does not explain why the change took place in the eighteenth century and not earlier. But of its importance there can be no dispute."

Why this great change took place when it did, we know, for we know that, in fulfilment of prophecy, "all things" then began to

be "made new" through the influence of a judgment on high. We note the proof of this change, as here given: —

"The profundity of this change, not only of opinion, but of character, has been well tested. For the past eighteen years, beginning with the murder of President Lincoln, the world has been suffering from an epidemic of political murder; it is a common remark that the lives of highly-placed persons are less secure than they were. Yet, so far as is known, no serious proposal has been anywhere made to revive those atrocious punishments which, a century and a half ago, if not more recently still, were inflicted on political assassins as a matter of course, and without a word of remonstrance from any one, in every country of the continent."

Old Theology Waning.

THE articles which Prof. Gerhart has contributed to the *Independent*, from the point of view, we believe, of the Dutch Reformed Church, have already supplied an extract or two. We give another: —

"The old theology of the Westminster Standards is still a living theology, and it may perpetuate itself for years in some Christian communities and theological seminaries; for, granting its premises, it is a symmetrical structure of great logical strength; but its traditional authority and prestige are waning,—waning because the Christ-idea, taken as the original principle of Christianity, is working in religious experience, in pulpit ministrations, in Biblical studies, in philosophical and theological thought. Joining issue with the fundamental principle of the traditional system, this new idea, as it develops its manifold resources in their logical relations, cannot but join issue also with the traditional modes of apprehending all facts in the entire realm of revealed truth. Affirming all the essentials of Christianity as positively as the Westminster Standards respecting the triune God, the Divine-Human Mediator, and the cardinal events of his personal history, the necessity of the new birth, of faith, conversion, and godly living, the progress of the Christological principle, if true to itself and logically wrought out, will re-state every Christian truth, giving it a new setting, and imparting to it a tone in which will be sounded the harmonies of the key-note.

"The new creeds signify the temporary value and the wane of human systems, not the weakness or insufficiency of objective truth; and they prophesy not the loss of love for profound studies in Divine things, but a growing sense of the primordial dignity and paramount claims of the Son of God incarnate."

Activity in the Establishment.

THE following, taken from an English paper, shows, as we think, the effect upon the Church of England of the Salvation Army, and other home-mission enterprises. The indifference of the Church to the lower classes has been so marked, even in the face of the fact that it was to some degree supported by them, that any evidence of willingness to labor for them is good news: —

"Here, in our crowded far East parish (Victoria Docks), with its queer mixture of all nationalities and roughest of rough people, we have found but one way of reaching them, namely, by means of a well-organized, open-air mission guild. We go out about an hour before even-song. Our vicar or some of the clergy always accompany us. Our leader is a young layman, who has gathered around him about a dozen workingmen (all communicants), who can interest and appeal successfully to a street audience. Our station is usually at the end of the worst street in the parish. We begin with some well-known Church hymns, followed by a short, simple address; and the people gather round. Strangest of congregations,—rough and fallen women, hard-visaged men, poor girls and sun-burned sailors, workingmen and their wives, Hindu and American, stand side by side. Silently our workers—holy sisters, ladies and gentlemen, and elderly youths—walk in and out among the crowd with hymn-books and leaflets. No excitement or noise, perfect order and hushed reverence, pervade the audience, who stand still and interested while the choir sings, or a speaker pleads with them. What is the result? Our church is crowded; we have direct cases of reformed lives among these people; our baptisms for the last six months number five hundred and ninety-five,—one, a poor old woman of eighty-four years. Our confirmation candidates number two hundred and seven. At Eastertide celebration we had two hundred and sixty-six communicants. I am not writing this boastfully, but simply to urge others in similar parishes to adopt open-air mission work, on real Church lines, and am certain the results will be helpful."

The Teaching.

Some doubt having been cast upon the "Teaching of the Apostles," especially by those Churchmen who disliked its statements as to the clergy, and by those Baptists who insist upon immersion as the only form of baptism, it is pleasant to find the learned Bishop Lightfoot declaring for its genuineness, assigning it to a date between A.D. 80 and 110, and saying of it before the Church Congress,—

"We have both an itinerant and localized ministry, the former consisting mainly of apostles and prophets, and the functions of the two shading off into one another, so that it is not easy to draw the line between them; and the localized ministry is confined to two orders, who are called bishops and deacons, as in the Epistle to the Philippians and elsewhere in the Apostolic writings. Where our document has 'bishops and deacons,' the latter work in the corresponding passage substitutes 'bishops, presbyters, and deacons.' Thus, when our author wrote, 'bishop' still remained a synonym for 'presbyter,' and the episcopal office properly so called, did not exist in the district in which he lived. Now there is no distinct trace of this first state of things—the itinerant ministry side by side with the localized—after the Apostolic writings, not even in the Apostolic Fathers."

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